

C. H. H. LITURGY. 7.

35

A DEVOUT and RATIONAL  
F O R M  
O F  
*Divine Worship;*

Composed chiefly out of the Devotional Parts  
of the Sacred Scriptures, and the most ancient-  
*LITURGIES* of the Christian Church, espe-  
cially those in the Apostolical Constitutions,

To which is prefixed,

Some Observations upon the LITURGY of the Church of *Eng-  
land*, and upon the present Way of WORSHIP in the Church  
of *Scotland*, and among the Protestant Dissenters of all Deno-  
minations:

T O G E T H E R

With an earnest Recommendation of PRECOMPOSED FORMS of  
*DIVINE WORSHIP* to the Latter;

A N D

A short Account of the following WORK.

---

By the AUTHOR of  
The SOLEMN FORM for the GENERAL FAST.

---

L O N D O N:

Printed for RICHARD HETT, at the *Bible and Crown*, in the *Poultry*.  
MDCCLXXI.

CHRISTIAN LITERATURE

A DEVOUT AND RATIONAL

FOR

DIVINE WORSHIP

Composed chiefly out of the Devotional Parts  
of the Sacred Scriptures, and the most ancient  
LITURGIES of the Christian Church, the  
only those in the Apostolical Constitutions

To which is prefixed,

Some Observations upon the Liturgy of the Church of Eng-  
land, and upon the present Way of Worshipping in the Church  
of Scotland, and among the Protestant Dissenters of all Deno-  
minations.

TOGETHER

With an entire Reformation of the Liturgy, and Forms of  
DIVERSE WORSHIP, &c.

AND

A full Account of the following WORK.

By the AUTHOR.

THE SECOND PART OF THE ORIGINAL

LONDON:

Printed at the Office of the Stationer, in the Strand, near the Temple Church.



# P R E F A C E.

**I**F it should be thought a Presumption in me, who am but a private Man, to offer a *Liturgy* to the World of my own Composing, when there is one already extant, compiled by Bishops, and other dignified Clergymen, and established by Parliament:

My Answer is;

*First.* The Establishing and Imposing publick Forms of Worship by human Authority, is, in my Opinion, so far from being any Proof of their intrinsic Worth and Excellence, that it is rather an Evidence of their Want of it: Things good and excellent in themselves, need no such Aids.

*Secondly.* If the *Liturgy*, by Law established and imposed, had contained nothing but what I could have assented to, I should not have taken the Pains to compose another, neither should I have troubled the World in this public Manner, if there had not been others besides myself, who, tho' hearty Friends to *Liturgic Forms*, do not approve of many Things in the *Liturgy* of the *Church of England*, and are equally dissatisfied with the present Way of Worship in the *Church of Scotland*, and amongst our Protestant Dissenters of all Denominations; and therefore, for their Sakes, I have set myself to compose a devout and rational Form of Divine Worship out of the Devotional Parts of Scripture, and the most ancient *Liturgies* of the Christian Church; how I have succeeded, the Reader must judge.

But, as I have declared my Dislike of the present Way of Worship in both our established Churches, and amongst the Protestant Dissenters, it will undoubtedly be expected, that I should give some Reasons for it, which I shall do with all Plainness and Sincerity.

The Compilers of the *Liturgy* of the *Church of England* do not seem to me to have exercised much Judgment or Care, either

in the Choice of their Materials, or in the Disposition of them: I shall make some Remarks upon both, beginning where, I think, the Compilers ought to have begun, with the Hymns of Praise; but shall confine myself to those taken out of the Old and New Testament, which are the whole Book of Psalms, the Songs of *Zacharias*, the *Virgin Mary*, and of good Old *Simeon*.

The Psalms are a noble Treasury of Devotion, and afford rich Materials for Hymns of Praise; but as they are frequently intermixed with the Personal Affairs of the Author, or the peculiar Concerns of the *Jewish* Church and Nation, and sometimes with Denunciations of divine Judgments against the Enemies of both, they should not, in my Opinion, be offered up unto God in that promiscuous Manner by Christians; for there is a very great Difference between reading the Psalms, or other devotional Parts of the Scripture, as the Compositions of good Men in former Ages, and making them Parts of our more immediate Devotions, and presenting them unto God as our own. If we were to set ourselves to compose Hymns for Christian Worship, we should not, I am persuaded, mix the peculiar Affairs of the *Jewish* Church, or the personal Concerns of *David*, with our Compositions; and is there not the same Reason for leaving them out, when we make Use of such as are already composed. This Matter cannot, I think, be better illustrated, than by the 95th Psalm, which is one of the stated Hymns in the *Liturgy* of the Church of *England*, and would be a very good one, if we were to leave off at these Words in the 7th Verse; *For we are the People of his Pasture, and the Sheep of his Hand*; but when we proceed and say, *That our Fathers tempted God in the Wilderness, and that he was grieved with them forty Years, &c.* we say that which is neither proper, nor indeed true in the Mouth of Christians. The like Observation might be made on several other Psalms, but I shall not trouble the Reader with them, but go on to the New Testament Hymns, which are of such a singular Nature, and relate to such particular Events, as render them unfit for general Forms of Devotion; and therefore, tho' they may very profitably be read like other Scriptures, when connected with the History to which they belong, they cannot, I think, with any Manner of Propriety, be made Parts of our public Worship. With what Truth can a Man stand up in a Christian Congregation, and say, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour; for he hath regarded the low Estate of his Handmaid; for behold from henceforth all Generations*



*generations shall call me blessed: Or, Lord, now lettest thou thy Servant depart in Peace, according to thy Word; for mine Eyes have seen thy Salvation.* I am apt to think, if, after the repeating of this Hymn, the Congregation were to be asked one by one, if they were now willing to depart this Life, there would not be one of them of old *Simeon's* Mind; and therefore, as the Psalms are frequently intermixed with Things foreign to Christian Worship, and, as the New Testament Hymns never were, nor ever can be proper in the Mouths of any other Persons than those who spoke them, would it not be better if they were only read in their Turns like other Scriptures, and that some pious and able Men were employed in composing Hymns out of the devotional Parts of the sacred Writings, to be used in our Churches instead of them?

My next Remark is upon that odd Form, which follows the Confession, and is called, *The Absolution or Remission of Sins, to be pronounced by the Priest alone*; which is so worded, as to lead the common People into a Notion, that there is some Power or Authority lodged in the Priest for Remission of Sins, and yet this mighty Bounce about *Power and Commandment to pronounce and declare*, ends at last in no Power at all; and we are told, that it is God and not the Priest who absolves and pardons. If there be any Power or authority vested in Priests to remit Sins, let it be asserted and maintained; but if there is no such Power, let this Form, which looks like a Pretence to it, be laid aside. That God will pardon and accept penitent Sinners, he hath abundantly assured us in his Word; and therefore it may very properly be urged as a Motive to confess and forsake Sin; but then such Exhortation should precede, and not follow Confession.

The next Thing to be observed in the *Liturgy* of the Church of *England*, is the Forms of Prayer; in my Remarks upon which, I shall pass over those trite Observations upon the obsolete Words, and uncouth Expressions which are to be found in many of them, and shall only take Notice of the following Things, which seem to me to be justly exceptionable.

I. The frequent Repetition of the Lord's Prayer in the same Service, is what I think falls under that Battology, which our Lord condemned at the very Time, when he instituted it. That this divine Form should always be made Part of our public Devotions I readily allow; but when it is repeated three or four Times in the same Service, it looks as if we thought we should be heard for our much Speaking.

II. The Introduction of Creeds into public Worship, is, in my Judgment, both unnecessary and improper; that it is unnecessary, is evident, because the very Act of Worship is as much an Evidence of our Faith in that God we are worshiping, as the Repetition of any Creed can be; and tho' Creeds may be fit to be learnt by Catechumens, or to be used in a Form of Baptism for adult Persons, yet, as they have Nothing of the Nature of Prayer or Praise in them, they are by no Means fit to be made Part of our public Devotions, and least of all that which is commonly called the *Athanasian Creed*, which hath a damnatory Clause affixed both to the Head and Tail of it.

III. Another Thing, which I greatly dislike, is the Turning of the ten Commandments into Prayers. A Disposition of Mind to observe the moral Precepts contained in the Commandments, is a Thing very fit and proper to be desired of God, and is accordingly made the Subject of a Prayer in the following *Liturgy*; but to repeat the fourth Commandment, which requires the seventh Day to be kept holy, and no Manner of Work to be done therein, and then to call upon God *To have Mercy upon us, and incline our Hearts to keep this Law*, when at the same Time we have no Intention to keep the seventh Day holier than any other Day, nor to rest either from our Labours, or our Diversions therein, but on the contrary say, that Christians are under no Obligation to observe it as a Day of Rest; What is this, but a downright Mocking of God? and yet as absurd as this Practice appears to be, I rather expect to hear it defended, than to see it amended.

All that I shall further remark upon the Forms of Prayer in the *Liturgy* of the Church of *England*, is, that they are many of them strongly tinged with the Doctrines of those Times in which they were composed, which are now so generally exploded, as not to be believed by one in an hundred of those, who daily use them, and that the Doxologies, with which they conclude, are most of them unscriptural.

The last Thing I shall take Notice of in our established *Liturgy*, is the Form and Order of it, or, the Disposition of its several Parts, which is such, as I think, affords no very great Idea of the Compilers Judgment or Care, but on the contrary shows that they pursued no Plan, but only pickt out what was most tolerable in the old Service-Books, without taking any Pains to reduce them into any good Method or Order. Let but any impartial Man read over the whole Morning Service, and I am persuaded, that, notwithstanding



# The PREFACE.

notwithstanding the high Encomiums which some weak, tho' pious Men, have bestowed upon the Beauty and Order of it, he will be of Opinion, that it is destitute of both, unless the Repetition of the same Forms, and offering up Requests for the same Things three or four Times in the same Service, is to pass for Beauty; and a confused Mixture of the different Parts of divine Worship, is to pass for Order. But, as the Method of a *Liturgy* is of much less Importance than the Matter of it, I shall only trouble the Reader with one Observation more under this Head, which is, that the *Liturgy* of the Church of *England* begins with Confession, contrary to all the ancient *Liturgies* of the Christian Church, which constantly and uniformly begin with Adoration and Praise, of which I shall beg Leave to produce a few Examples.

The *Liturgy* in the seventh Book of the Apostolical Constitutions, which seems to have been composed for the *Jewish* Christians, begins in the following Manner:

*O Eternal Saviour, the King of Gods, who alone art Almighty, and the Lord the God of all Beings; the God of our holy and blameless Fathers; the God of Abraham, and of Isaac, and of Jacob; by whom every Heart is seen, and to whom every secret Thought is revealed: to thee the Souls of the Righteous cry aloud; upon thee the Hopes of the Godly trust, &c.*

And in the next Section;

*Thou art blessed, O Lord, the King of Ages, who by Christ hast made the whole World, and by him in the Beginning didst reduce into Order the disordered Parts, &c.*

In the eighth Book of the same Constitutions, the *Liturgy* for the *Gentile* Christians begins in the following Manner.

Priest.

*The Grace of Almighty God; and the Love of our Lord Jesus Christ, and the Fellowship of the Holy Ghost by with you all,*

People.

*And with thy Spirit.*

Priest.

*Lift up your Minds;*

People.

*We lift them up unto the Lord.*

**Priest.**

*Let us give Thanks unto the Lord;*

**People.**

*It is meet and right so to do.*

**Priest.**

*It is very meet and right, before all Things, to sing an Hymn unto thee, who art the true God; who art before all Things; of whom the whole Family in Heaven and Earth is named; who only art unbegotten, and without Beginning; who didst bring all Things into Being by thy only begotten Son, &c.*

*The Liturgy of St James, which was anciently used in the Church of Jerusalem, the first Christian Church, begins thus:*

**Priest.**

*Let us lift up our Minds and Hearts;*

**People.**

*It is meet and right so to do.*

**Priest.**

*It is very meet and right, and our bounden Duty, that we should praise and bless, worship, glorify and give Thanks to thee, the Maker of all visible and invisible Beings; the Treasure of eternal Happiness; the Fountain of Life and Immortality; the God and Governor of the Universe, to whom the Heavens sing Praise, and all their Powers, the Sun and Moon, and the whole Choir of Stars, the Earth and Sea, and all their Inhabitants, &c.*

*The Liturgy of St Mark, which was the ancient Liturgy of the Church of Alexandria, begins thus:*

**Priest.**

*The Lord be with you all;*

**People.**

*And with thy Spirit.*

**Priest.**

*Lift up your Hearts;*

**People.**

*We lift them up unto the Lord.*

**Priest.**

*Let us give Thanks unto the Lord;*

**People.**

*For it is meet and right.*

**Priest.**



Priest.

*It is very meet and right, holy and becoming, as well as profitable to our Souls, to sing Praises, to give Thanks, to make our humble Confession, Night and Day, with Heart and Voice, to thee, who art from Everlasting. O Lord God, Father Almighty, who didst make the Heaven, the Earth, the Sea, the Fountains, Rivers, and Lakes, and all Things which are therein, &c.*

The *Liturgy* of St *John Chrysostom* used in the Patriarchate of *Constantinople*; the *Liturgy* of St *Basil*; the *Ethiopian Liturgy*; the *Liturgy* of *Nestorius*; the *Liturgy* of *Severus*, Patriarch of *Antioch*; and all the ancient *Liturgies* which I have seen, begin after the same Manner: and indeed this Method of Devotion seems to be the best and fittest in the Reason and Nature of Things; for it is highly reasonable to suppose, that when Men have been contemplating the Greatness and Majesty of that Being against whom they have offended, that their Minds will be better disposed to an humble and penitent Confession of their Sins and Transgressions before him, than they would have been without such previous Contemplation.

I am in the next Place to make some Observations upon the present Way of Worship in the Church of *Scotland*, and amongst our *Protestant* Dissenters, which I shall do with the same Freedom I have used in my Remarks upon the *Liturgy* of the Church of *England*.

The *Sunday*, or *Lord's Day* Worship in the Church of *Scotland* begins, as I am informed, with singing a Psalm, then a long Prayer, and after that a Sermon, and after the Sermon, what they call a Lecture or Exposition; and concludes with singing another Psalm.

The Method of Worship in our Dissenting Congregations, is by no Means uniform; but those who preserve the most Appearance of it, begin their Service with a short Prayer, then read some Part of the Scriptures, and after that sing a Psalm; then follows a long Prayer, and after that a very long Sermon; and when that is over, the Service concludes with singing a Psalm, and a short Prayer; upon which I observe;

*First*, That in the Church of *Scotland*, and amongst our *Protestant* Dissenters in *England*, most of the Time set apart for divine Service, is taken up with the Sermon, and but a very small Part of it employed in that, which may strictly and properly be called

called Devotion; for I think Sermons cannot, with any Manner of Propriety, be called by that Name; and what is greatly to be lamented, is, Adoration, Praise, and Thanksgiving, which are the noblest and most exalted Parts of Devotion, and to which, not only Sermons, but even Prayer itself ought to give Place, makes but a very inconsiderable Part of the public Worship in either of them. That Ministers and People can satisfy themselves in going on from Year to Year in this dull, lifeless, indevotional Way, is to me astonishing: I am persuaded, that, if the Sermons were shortned, and more Time was spent in immediate Acts of Devotion, it would be of greater Advantage to both.

*Secondly*, I observe, That in both these religious Assemblies, the different Parts of divine Worship are jumbled together, and performed with the same Tone of Voice, and the same Posture of Body, contrary to all the Rules of Worship, and to the Reason of Things; both of which require, that our Voice and Gesture should be suited to that Part of Worship we are engaged in. Praise and Thanksgiving require a lively Voice, and an erect Posture of Body; Humiliation and Confession of Sin, a grave Voice, and an humble Gesture, such as Kneeling or Prostration; and Prayer should be performed in a Tone of Voice between both, not so lively as Praise, nor so grave and humble as Confession, and in a standing or kneeling Posture; but it is impossible these Rules should be observed, unless the different Parts of divine Service are distinctly and seperately performed by Forms adapted to each.

*Thirdly*, I observe, That, in the present Way of Worship, both in the Church of *Scotland*, and amongst our Dissenters in *England*, all but singing the Psalm, is performed by the Minister alone, and the Congregation are so far from bearing any Part in it, that they do not so much as pronounce one single *Amen* throughout the Whole; which Practice, in my Apprehension, is contrary to the very Nature and End of public Worship, which always supposes, that the People join not only mentally, but vocally, at least in some Parts of it, otherwise it can no more be called public Worship, than a Piece of Music performed by a single Hand, can be called a Concert.

*Fourthly*, I shall only trouble the Reader with one Observation more, which is general, and relates to both our established Churches, and to our *Protestant* Dissenters; and that is, the mean and low Provision which is made for that Part of divine Worship, which is performed by singing, which in the Church of *England* is the Psalms of



of *Stevenson and Hopkins*, and in the Church of Scotland a Version of their own, commonly called *The Scotch Psalms*; to both which we may say, as the Prophet *Malachi* did to the Jews, when they offered up the Blind and the Lame for Sacrifice, *Offer them now unto your Governours, and see if they will be pleased with you, and accept your Persons*; *Patrick's Psalms*, which are generally used in our Dissenting Congregations, are much better than the foregoing, tho', I think, inferior to *Tate and Brady's*; but, as the Psalms in Prose are, by Reason of those frequent Intermixtures with Things foreign to Christian Worship (which have already been mentioned) by no Means fit and proper to be made Part of our immediate Devotions, they must be equally unfit and improper in a metrical Translation, which very rarely adds any Beauties to historical Descriptions; I would therefore propose, that all Things in the Psalms relating to the National Affairs of the Jews, or the personal Concerns of *David*, should be left out, and that only such Parts, as are purely devotional, should be sung in our worshiping Assemblies.

If Men of Genius and Leisure would employ some Part of their Time in composing Hymns for Christian Worship out of the Psalms or other devotional Parts of Scripture, it would be a Service done to Religion, and an Honour to themselves: But this, I think, should not be done, by taking whole Psalms together or in the Lump, but by selecting Things of a similar Nature out of the Psalms or other Scriptures, and joining them together in the best Manner. I have inserted some few Examples at the End of the present *Liturgy*, as Specimens of what I wish for.

The two first are from the celebrated Mr *Addison*; the two next from an unknown Hand, and the rest from an Essay on the *Te Deum*, and some select Psalms, which I published several Years ago.

I have now done with my Observations, and shall think my Time to have been well spent, if, by what hath been said, the Bishops and Clergy of the Church of *England*, should be moved to review and amend the present *Liturgy*; or, if the Church of *Scotland*, or the Protestant Dissenters should hereby be reconciled to the Use of precomposed Forms of Devotion, which, I confess, is what I earnestly desire; and therefore, as a further Motive, I shall beg Leave to lay before them some of those Advantages, which I apprehend the Use of a well composed *Liturgy* will be attended with, and the Inconveniencies which have arisen, and do daily arise from the Neglect of it.

There

There are three different Ways or Methods, by which they, who despise or disuse set Forms of Prayer, perform their public Worship.

Some use, what may strictly and properly be called extempore or unpremeditated Prayer.

Others lay down to themselves some general Plan or Rule to pray by, and trust to their natural and acquired Abilities for proper Words and Expressions; and there are others, who write down their Prayers, and commit them to their Memory.

Those who pray extempore, or without any previous Preparation, say, that precomposed Forms stint and restrain the Spirit of God in its Operations, and hinder the Soul's Enlargement in Duty; as it shall be moved by the Holy Ghost; and therefore they both disuse and despise them as carnal Things, and unacceptable to God; and rely wholly upon divine Inspiration, for the Matter and Words of their Prayers, as well as for suitable Affections and Dispositions; and under this Pretence some of them carry their Prejudices to such a Height, as to condemn the Use of that Form of Prayer, which our Lord taught his Disciples.

But whatever vain Imaginations these Men may please themselves with, let but any Man of common Sense attend their public Prayers, and he will soon be convinced, by the Incoherence, Tautology, and Weakness of them, that they are not the Dictates of the Spirit of God, and that they very much stand in need of precomposed Forms of public Worship, notwithstanding their Contempt of them.

I can truly say, that I have not the least Intention to lessen Mens Dependence upon divine Assistance, nevertheless I cannot but look upon it as the Height of Folly and Presumption, to expect that God should inspire us in an extraordinary and supernatural Way, with such Things, as are attainable by the right Use of those natural Powers and Faculties, which he hath already given us; and as to the Influences and Operations of the divine Spirit upon our Hearts and Affections, I think they may as reasonably be expected in the Use of precomposed Forms, as without them.

To carry on the public Worship in either of the other Ways, with any Degree of Exactness, must be very difficult. Men of the greatest Abilities, considering the Weakness and Imbecility of the human Mind, and how liable it is to be unhinged by a thousand Accidents, must sometimes be at a Loss, and fall into unnecessary Repetitions; and the strongest Memories may sometimes



times fail, and forget what is next to be said; and when once a Chain of Thoughts is broken, it is not presently fastened again; and therefore, why Men should impose such a Task upon themselves, or why it should be imposed upon them by others, I must own, I am at a Loss to imagine; for my Part, I can see no valuable Ends or Purposes that can be answered by it, nor any Tendency that it can possibly have to promote either the Ministers, or the People's Devotion.

But the greatest Objection to both these Methods, is, they perplex the Mind, and obstruct it in the Exercise of those Affections, which are necessary to render Prayer acceptable to God; for, I think it is hardly possible for our Devotion to rise to any great Height, when our Thoughts are taken up with Composition, and our Minds are intent upon Matter and Phrase, or burdened with a Form committed to Memory. That this is not only my Opinion, I beg Leave to transcribe a Paragraph out of a Letter I lately received from a very worthy dissenting Minister in the Country, who needs Forms as little as most Men. *I entirely agree with you, says my Friend, that Forms should be used in public Worship; and that it is fit the People should vocally join in the Adorations and Praises. There may be some few Ministers who stand in no Need of a Form, but the Generality of us want such Assistance very much; nor is it fit that the Devotions of a Congregation should depend upon the Temper, Preparation and Abilities of a single Man; and when there is the Want of a proper Presence of Mind, with a less Capacity of Speaking in Public, the Devotion must be cold and dead, and little edifying to the People; For Want of a Form, Prayer is oftentimes a painful Thing, an Exercise of the Head only, without any Motion of the Heart and Affections.*

If the Case be as my Friend hath stated it, and as I really believe it to be, the Use of precomposed Forms in our worshipping Assemblies must be highly expedient, especially if it be considered, that by the Use of a well composed Liturgy, the public Worship may be carried on, as much to the Edification of the People, by a Man with a good Voice and a serious Spirit, tho' of lesser Abilities, as by one of higher Parts. If it should be objected, that this is setting Men of great Abilities, upon a Level with the Lowest, I acknowledge, that in this Particular it is so; but I hope such Men will be willing to sacrifice a little Popularity for the public Good, since there will be Room enough left them to shine in their

Sermo: 3.

Sermons, or they may exert their utmost Abilities in composing public Forms of Devotion for their weaker Brethren.

The Use of a *Liturgy* in public Worship, will, I apprehend, be of as much Advantage to the People, as to the Minister; for when Men meet together to pray to God, and do not know what Requests they are to offer up to him, until they hear them from the Minister, they must first listen to what he says, and then consider, whether the Petitions he offers up, are fit for them to join in, before they can assent to them; but before this can be well done, the Minister is got to another Thing, which requires the same Attention and Consideration; by which Means the Mind is so taken up, that it must be very difficult, if not impossible, to join in such a Prayer with proper Affections and Dispositions, supposing that nothing was said, but what every one could assent to; but it too often happens, that some of the unhappy Controversies amongst Christians, are, by weak or warm Men, made Part of their Prayers; and such Petitions are offered up as many in the Congregation cannot join in; and therefore they either reject that which they can't approve, and assent to the rest, and so pray only by Halves; or they reject the Whole, and do not pray at all: But when Men have a Form of Prayer before them which they are acquainted with, and can heartily join in, and have nothing more to do than to move their Hearts and Affections suitably to it; this Method of Devotion must, I think, be preferable to any of the other.

And now, my Friends, suffer me to expostulate this Matter a little with you. Can it be supposed, that, without such extraordinary Inspiration, as is no where promised to Christians in our Days; nor indeed any where appears, that any Man can pray extempore, or without Premeditation, for any considerable Length of Time; with that Propriety, either as to Matter or Manner, as if he had taken Pains to compose his Prayer before Hand, or had made Use of such well composed Forms drawn up by others, as were adapted to the various Circumstances and Wants of Mankind? If it should be thought, that Propriety of Expression, and Justness of Composition is not necessary in Prayer, since it is the Heart which God chiefly regards, I readily own, that the best Compositions and the justest Expressions are of no Value in the Sight of God, if they are not attended with the Heart and Affections; but surely it cannot but be acceptable to our Maker, when we endeavour in our Words, as well as in our Thoughts, to express our highest Regard



THE REFUGEE

XX

gard to him, and Veneration of him. But whatever may be the Case with Respect to God, I think Ministers, for their own Sakes, and for their People's Sakes, should be careful to use such Words and Expressions in their public Ministrations, as may raise the Devotion, and not the Disgust of the Congregation. You cannot, Sirs, I am persuaded, be so weak, as to imagine, that the saying a Prayer by Rote, adds any Thing to its Spirituality, or renders it more devotional; and therefore give me Leave to ask, whether it be not highly reasonable to believe, that the Public Worship would be more devoutly performed by the Minister, if he had a well composed *Liturgy* before him, and his Mind was free from all other Engagements; and whether there is not more Room for the Exercise of pious Affections, when the People know before hand, what Prayers and Supplications they are to offer up unto God; and have nothing else to attend to.

I have often wondered, that Men, who are so justly to be commended for their Regard to Christian Liberty, should be so little concerned about Christian Worship, as to leave the most important Parts of it to be provided for by such as are oftentimes very unequal to it. Would it not be more for the Honour of Religion, and for the Ease and Comfort of many good and pious Men, who are not sufficiently qualified to lead the Devotions of a Congregation, if such Forms were put into their Hands, as might raise the public Worship above Contempt. If this had been done in Times past, it would have prevented many of those weak and unguarded Expressions, which have furnished your Enemies with such plentiful Matter of Reproach, as hath been published under the Titles of *Scotch*, and *English Presbyterian Eloquence*; and this, I think, is the most effectual Way to prevent the like for the Time to come.

I shall now put an End to the Reader's Trouble by a short Account of the following Work.

The Morning Service begins with a Hymn for celebrating the divine Perfections, to be alternately recited by Minister and People; but it being the Opinion of some Friends, that, if a *Liturgy* should be admitted into any of our dissenting Congregations, the People have so long been used to be Mutes in public Worship, that it would be difficult to bring them to make their Responses; I have therefore thrown the Substance of that Hymn into another, to be read by the Minister alone, tho' I am still of Opinion, that it hardly deserves the Name of public Worship, where the

People do not join vocally in the Adorations and Praises which are offered up unto God. I hope I need not observe, that, when either of these Hymns are used, the other is to be omitted.

The next Thing is, a Recital of the six Days Works of Creation, with suitable Adorations and Praises, to be offered up by the Minister and People at the Conclusion of every Day's Work; but if it is not thought proper, that the People should recite the Parts allotted them, the Whole may be read by the Minister alone, without interrupting the Sense. The Works of God are such clear and undeniable Demonstrations of his Wisdom, Power, and Goodness, that it is surprizing, no more Notice should be taken of them in our public Worship. The Number, Beauty, and Order of the heavenly Bodies; their Magnitudes, Motions, and Gravities, together with their Influences and Effects, are sufficient to convince us, that they are the Work of an Almighty Hand. How worthy of its divine Original is that stupendous Globe of Fire, the Sun, whose diffusive Rays enlighten and cherish the planetary Worlds, and penetrate into the inmost Recesses of Nature; so that nothing is hid from the Heat thereof? What a Scene of Grandeur and Magnificence doth the Evening Sky afford us? Who can behold the Moon walking in Brightness amidst the Stars of Light, or take a View of *Arcturus*, *Orion*, and *Pleiades*, without acknowledging the Power and Godhead of him, who, by his Spirit, hath garnished the Heavens, and formed the glorious Constellations?

If we survey the Globe on which we live, and observe how commodiously the Earth and Waters are dispersed throughout the Whole, so as to answer, not only the Necessities, but the Conveniencies and Pleasures of Life: How usefully and ornamentally the dry Land is laid out into Mountains and Vallies, Hills and Dales! How admirably its various Soils and different Moulds are adapted to their respective Vegetables and Plants! With what a lovely Carpet of Green, embroidered with beautiful Colours, it is overspread; and with what a Variety of Flowers, and Plants, and Trees it is adorned! Such a wise and useful Arrangement of Things, must infer a divine Agency and Superintendency.

If we take a View of the various Inhabitants of the Earth and Waters, and observe how peculiarly they are formed and fitted for their several and respective Ways of Life, we must confess, that they are the Result of Counsel and Design. If we turn our Thoughts upon ourselves, and contemp'ate our own Frame, the  
curious



curious Structure of our Bodies, and the just Proportion and Disposition of their several Parts, are sufficient to convince us, that we are fearfully and wonderfully made.

If we consider this exquisite Machine more attentively, and observe with what Art and Skill the Organs of our Senses are contrived and fitted for their respective Functions, we cannot but admire the Wisdom which formed the Eye for seeing, the Ear for Hearing, the Nose for Smelling, the Tongue for Tasting; and inserted curious Nerves in every Part for Feeling: And, if we raise our Contemplations to that noble and God-like Part of our Nature, by which we are distinguished from the Rest of the Creatures, and reflect upon the vast Capacity, and wonderful Sagacity of the human Mind; the Subtilty of its Invention, the Quickness of its Thought, and the Strength of its Memory, we must acknowledge the Author of these excellent Powers and Faculties to be a Being, whose Understanding is infinite; and shall we not adore and praise the Creator of Heaven and Earth for those Displays of his Wisdom, and Power, and Goodness, which we cannot but admire.

If God himself thought fit, at the Conclusion of his glorious Works, to appoint one Day in seven for the Commemoration of them; if they have been the Subject of good Mens Praises in former Ages; and if the glorified Spirits in Heaven are continually worshipping him, who liveth for ever and ever; and saying, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all Things, and for thy Pleasure they are, and were created.* Is it not exceeding strange, that not one Hymn of Praise should be offered up unto God on this Account in our worshipping Assemblies? Surely such an Omission must be highly blamable. The Reader, I hope, will pardon my dwelling so long upon this Subject, since it was necessary to justify an Attempt to revive a Part of divine Worship, which is in a Manner laid aside, or greatly neglected by Christians of all Denominations.

The next Form is, a Thanksgiving for Temporal and Spiritual Mercies, particularly for the Redemption of Mankind by Jesus Christ; after which a Psalm or Hymn in Metre is to be sung to the Glory of God; and when that is over, a Chapter, or Part of a Chapter in the Old Testament, is to be read for the first Lesson; then follows an Exhortation to an humble and penitent Confession

of our Sins to God; and after that the Confession itself, which is to be read distinctly by the Minister, and repeated after him by the People; and when the Confession is over, a Chapter, or Part of a Chapter, in the New Testament is to be read for the second Lesson, and then another Psalm or Hymn in Metre is to be sung; which Direction I desire may be observed, because it is omitted in its proper Place. After the Psalm, the following Prayers are to be read by the Minister in the Order they stand, the People saying *Amen* at the End of every Prayer.

When the Prayers are over, a Psalm or Hymn in Metre may be sung, whilst the Minister is preparing for the Pulpit, which concludes the Morning Service.

The Evening Service begins likewise with a Hymn for celebrating the Perfections of God, to be alternately recited by Minister and People; but, for the same Reason as before, the Substance of it is thrown into a Hymn, which may be read by the Minister alone instead of the foregoing; after this follows a Hymn on the Conduct of divine Providence towards Mankind, from the Creation, until the Completion of our Redemption by the Resurrection of Jesus Christ, which is a Part of divine Worship greatly neglected by Christians in this Age, tho' it made a very considerable Part of the public Devotions in the first Ages of Christianity. If this Hymn should be thought too long, the next, which is upon the same Subject, is somewhat shorter, and may be used instead of it, or one may be read at one Time, and the other at another Time, at the Discretion of the Minister; but it is to be observed, that they are not both to be read in the same Service.

The next Thing is a Thanksgiving for Temporal Mercies; then the Lessons, Confession, and Prayers follow in the same Order, as in the Morning Service, only the Forms are varied.

I have endeavoured to render the following Forms as unexceptionable as possible, by using the very Words of Scripture, wherever the Nature of the Thing would admit of it; and tho' I have not strictly followed the Order and Method of the Primitive *Liturgies*, which are all, or most of them, Communion-Services, yet the Reader will see, that I have all along had my Eye upon them, and that some of the Prayers and Hymns, particularly those upon the Conduct of divine Providence, are formed upon the same Plan with those in the seventh and eighth Books of the Constitutions.



I cannot conclude this Address without acquainting the Reader, that, after I had finished the following Work, I was informed, that there was a *Liturgy* inserted at the End of the first Volume of Dr Calamy's Abridgment of Mr Baxter's Life, which was drawn up by that truly pious and good Man, during the famous Conference at the *Savoy*; I immediately procured the Book, and, upon reading it, was most agreeably surprized to find such a Coincidence both of Thought and Expression in the Forms of Prayer and Praise, with those which I now publish.

This *Liturgy*, Mr Baxter assures us, was read and approved by those of his Brethren, who were in Commission with him, which, I hope, will be some Recommendation of precomposed Forms of divine Worship to their Successors; It is however a very great Satisfaction to myself to find, that the very same Design, which I am now carrying on, was approved by some of the most eminent Divines of the last Age.

---

N. B. The Divines who approved Mr BAXTER's Liturgy, were; Dr Reinolds, Bishop of Norwich, Mr Calamy, who was offered the Bishoprick of Litchfield and Coventry, but refused it; Dr Manton, Dr Spurstow, Dr Wallis, Dr Bates, Dr Jacomb, Mr Newcomb, and Mr Clarke; Names which will always be had in Veneration by the Friends of Civil and Religious Liberty.

I cannot conclude this Address without mentioning the Reader that after I had finished the following Work, I was informed that there was a Library intended at the End of the first Volume of Dr. Colman's Abridgement of Mr. Baxter's Life, which was drawn up by that truly pious and good Man, during the Conference at the Society; I immediately procured the Book, and upon reading it, was most agreeably surprised to find such a Coincidence both of Thought and Expression in the Form of Prayer and Praise, with those which I now publish.

E R R A T A.

**PAGE** 5, line 1, for *Light*, read *Night*. P. 11, in the last line, after the Word *conversed*, read *with*. p. 15, l. 28, for *that*, r. *the*; and, l. 30, for *thy*, r. *that*. p. 16, l. 1, for *and*, r. *and*; and for *unjust*, r. *unjust*. p. 20, l. 17, after the Word *particularly*, r. *to*. p. 27, l. 21, for *translated*, r. *translate*. p. 29, l. 22, for *Expectation*, r. *Expectation*. p. 31, l. 13, for *Religon*, r. *Religion*. p. 36, l. 9, for *Fellow*, r. *Fellow*. p. 38, for *heathful*, r. *beathful*.

M. B. The Division was approved by the Bishop of Norwich, Mr. Colman, who was then Bishop of Exeter, and the Government, but refused it; Dr. Johnson, Dr. Smith, Dr. Warton, Dr. Young, Dr. Isaac, Mr. Newcome, and others, who were consulted by the friends of the work.



# CHRISTIAN LITURGY.

*Let the Minister begin the Morning Service with the following Exhortation, all the Congregation rising up.*

**D**EARLY Beloved, we are now assembled to offer up our Adorations and Praises unto the most High God, the Almighty Creator, and the supreme Lord and Governor of the Universe, to celebrate the glorious Perfections of his Nature, and to praise him for his excellent Greatness, to magnify him for all his wonderful Works, and above all, for his great Goodness and loving Kindness to the Children of Men; let us therefore call upon our Souls, and all that is within us, to laud and bless his holy Name.

*Then let every one present say.*

Bless the Lord, O my Soul! and all that is within me bless his holy Name.

*Then let the following Hymn, for celebrating the Divine Perfections, be alternately recited by Minister and People.*

*Minister.*

Great art thou, O Lord, and greatly to be praised, and to be had in Reverence by all them that draw nigh unto thee.

*People.*

Thou art a great God, and a great King above all Gods.

*Minister.*

The innumerable Hosts of Angels and Archangels, Thrones and Dominions, Principalities and Powers, Seraphim and Cherubim, thine everlasting Armies, are continually praising thee, saying, Holy, holy, holy Lord

The Adorations and Praises of Angels and Men are due to the most high God, who only is

# Morning Service.

God Almighty, who art, and wast, and art to come, Heaven and Earth is full of thy Glory.

*People.*

With Angels and Archangels, and all the glorious Company of Heaven, we thy Creatures on Earth, praise thee.

*Minister.*

We magnify thee, the high and lofty One, who inhabitest Eternity, and only hast Immortality.

*Eternal,*

*People.*

Before the Mountains were brought forth, or ever thou hadst formed the Earth, or the World, even from Everlasting to Everlasting thou art God..

*Minister.*

Thou coverest thyself with Light, as with a Garment, and art surrounded with inaccessible Splendor and Glory.

*Invisible,*

*People.*

We worship thee, the invisible God, whom no Man hath seen, nor can see.

*Minister.*

Of old thou hast laid the Foundations of the Earth, and the Heavens are the Works of thy Hands: They shall perish, but thou shalt endure, as a Vesture shalt thou change them, and they shall be changed, but thou art the same, and of thy Years there shall be no End.

*and incorruptible.*

*People.*

Thou art God, and changest not; thy Counsel standeth for ever, and the Thoughts of thy Heart unto all Generations.

*Minister.*

Whether can we go from thy Spirit, or whither can we fly from thy presence, if we ascend up into Heaven, thou art there, if we make our Bed in Hell, thou art there.

*Omnipresent.*

*People.*

If we take the Wings of the Morning, and fly unto the uttermost Parts of the Sea, even there shall thy Hand lead us, and thy Right hand it shall hold us.

*Minister.*

If we say, surely the Darkneis shall cover us, even the Night shall be light about us.

*People.*



## Morning Service.

*People.*  
The Darkness hideth not from thee, but the Night shineth as the Day.

*Minister.*  
Thou compasseth our Path, and our lying down, and art acquainted with all our Ways.

*People.*  
There is not a Word in our Tongues, nor a Thought in our Hearts, but thou knowest them altogether.

*Minister.*  
Thine, O Lord, is the Greatness, and the Power, and the Glory; for thou art able to do according to thy Will in the Armies of Heaven, and amongst the Inhabitants of the Earth, and there is none can stay thy Hand, or say unto thee, What dost thou?

*People.*  
Power belongeth unto thee, O God, with thee the Lord Jehovah is everlasting Strength.

*Minister.*  
Thou art wise in Heart, wonderful in Council, and excellent in Working.

*People.*  
Blessed be thy Name for ever and ever; for Wisdom and Might are thine.

*Minister.*  
Who is like unto thee, O Lord, who art glorious in Holiness, fearful in Praises, doing Wonders.

*People.*  
We will extol thee, O God, and worship at thy Footstool; for thou art holy.

*Minister.*  
According to thy Name, so is thy Praise, thy Right-hand is full of Righteousness.

*People.*  
Just and true are thy Ways, O thou King of Saints!

*Minister.*  
Thou art merciful and gracious, and long-suffering, abundant in Goodness and Truth.

*People.*  
Thy Mercy, O Lord, endureth for ever, thy Faithfulness unto all Generations.

*An Hymn for celebrating the Divine Perfections, which may be read by the Minister alone, instead of the foregoing.*

**G** R E A T art thou, O Lord, and greatly to be praised, and to be had in Reverence of all them that draw nigh unto thee; the innumerable Hosts of Angels and Arch-angels, Thrones and Dominions, Principalities and Powers, Seraphim and Cherubim, thine everlasting Armies, are continually praising thee, saying, Holy, holy, holy Lord God Almighty, who art, and wast, and art to come, Heaven and Earth is full of thy Glory; with Angels and Arch-angels, and all the glorious Company of Heaven, we thy Creatures on Earth praise thee, we magnify thee, the blessed and only Potentate, who art King of Kings, and Lord of Lords, who only hast Immortality, and dwellest in that Light, which no Man can approach unto, whom no Man hath seen, nor can see. Thou art God, and changest not, thy Counsel standeth for ever, and the Thoughts of thy Heart unto all Generations: Whither, O Lord, can we go from thy Spirit, or whither can we fly from thy Presence; if we ascend up into Heaven, thou art there, if we make our Bed in Hell, thou art there; if we take the Wings of the Morning, and fly unto the uttermost Parts of the Earth, even there shall thy Hand lead us, and thy Right-hand it shall hold us; if we say, surely the Darkness shall cover us, even the Night shall be light about us, for the Darkness hideth not from thee, but the Night shineth as the Day; thou compassedst our Path and our lying down, and art acquainted with all our Ways; there is not a Word in our Tongues, nor a Thought in our Hearts, but thou knowest them altogether. Power belongeth unto thee, O God, thou art able to do according to thy Will in the Armies of Heaven, and amongst the Inhabitants of the Earth, and there is none can stay thy Hand, or say unto thee, What dost thou? Thou art wise in Heart, wonderful in Counsel, and excellent in Working, glorious in Holiness, fearful in Praises, doing Wonders: Just and true are thy Ways, O thou King of Saints! Thou art good, and thou dost good, thy Mercy is great unto the Heavens, and thy Faithfulness reacheth unto the Clouds.

*Then let People say.*

How adorable are thy Perfections, O Thou, who art exalted above all Blessing and Praise.

*After*



*After this let the Minister address himself to the People, and say.*

**L**ET us glorify God for those wonderful Works of Creation, whose Number, Beauty, and Order do most clearly and undeniably demonstrate his eternal Power and Godhead.

*Then let the People say.*

The Works of the Lord are great, sought out of all them that have Pleasure therein.

*Then let the Minister read the following Forms for celebrating the six Days Works of Creation in their Order, the People repeating those Parts of the Adoration, which are appointed for them, at the Conclusion of every Day's Work.*

*Minister.*

**T**HOU Lord in the Beginning didst by thy Christ form an habitable World out of a confused Mass, and in the Space of six Days didst fit it up for the Reception and Accommodation of innumerable living Creatures with which thou hast replenished it; for when the Earth was without Form, and void, and Darkness was upon the Face of the Deep, thou didst put the Abyss into Motion, and prepare it for Separation, then thou saidst, let there be Light, and there was Light; pleased with thy glorious Work, thou didst separate the Light from the Darkness, and didst call the Light, Day, and the Darkness, from which it was divided, Night, and didst appoint the one for Labour, and the other for Repose.

*Adoration.*

*People.*

Glory be unto thee, O Lord, who hast formed the Light, and created Darkness, who commandest the Morning, and causest the Day-spring to know its Place.

*Minister.*

The Day is thine, the Night also is thine, thou makest the Outgoings of the Morning and of the Evening to rejoice.

*People.*

These, thy first Day's Works, shall ever bless thee, Day unto Day shall record thy Name, and Night unto Night transmit thy Praise.

*Minister.*

On the second Day thou didst separate the Air, and appoint it to be a Firmament in the Midst of the Waters, to divide the Waters.

Waters which are above from the Waters which are beneath, and it was so; and thou didst name the vast Expanse, Heaven.

*Adoration.*

*People.*

The Heavens declare thy Glory, O God, and the Firmament sheweth thine Handy-work.

*Minister.*

Let the Heavens praise thee, and the Waters which are above the Heavens, for thou commandedest, and they were created; the Meteors of the Air and the Ballancings of the Clouds, are thy wondrous Works, O Thou, who art perfect in Knowledge.

*People.*

Thou makest the Clouds thy Chariots, and walkest upon the Wings of the Wind.

*Minister.*

On the third Day thou didst lay the Foundations of the Earth, and set up the Corner-stone thereof, whilst the Morning-stars sang together, and the Sons of God shouted for Joy; for thou saidst, Let the Waters be gathered together into one Place, and let the dry Land appear, and it was so; and thou didst call the dry Land, Earth, and the Gathering together of the Waters, Sea. And when thou hadst prepared the Earth and the dry Land, thou didst cloath it with Grass and crown it with Herbs, and beautify it with Flowers, and Plants, and Trees, enriching them with Seeds for the Propagating of their several Kinds unto all succeeding Times.

*Adoration.*

*People.*

The Earth, O Lord, is thine, and the Fullness thereof, thou hast founded it upon the Seas, and established it upon the Floods.

*Minister.*

Thou gatherest the Waters of the Sea together as an Heap, and layest up the Depth as in Store-houses.

*People.*

Thou waterest the Hills from thy Chambers, the Earth is satisfied with the Fruit of thy Works.

*Minister.*

On the fourth Day thou saidst, Let there be Lights in the Firmament of Heaven to give Light upon the Earth, and it was so; and thou didst make two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night; thou madest the Stars also, and didst appoint the various Revolutions of the heavenly



venly Bodies for the measuring of Days and Months and Years, and for producing the grateful Vicissitudes of Day and Night, Summer and Winter, Seed-time and Harvest throughout all Generations.

*Adoration.*

*People.*

Great and marvellous are thy Works, O Lord God Almighty, thou hast made Heaven and the Heaven of Heavens with all their Hosts, and thou preservest them all.

*Minister.*

Praise ye the Lord from the Heavens, praise him in the Heights, praise him Sun and Moon, praise him all ye Stars of the Light.

*People.*

For by the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth.

*Minister.*

On the fifth Day thou saidst, Let the Waters bring forth abundantly the moving Creature that hath Life, and Fowl that may fly in the open Firmament of Heaven, and thou didst create great Whales, and every living Creature that moveth, which the Waters brought forth abundantly after their Kind, and every winged Fowl after its Kind, and thou didst bless them, saying, Be fruitful and multiply, and fill the Waters in the Sea, and let Fowl multiply in the Earth, and it was so.

*Adoration.*

*People.*

The Earth, O Lord, is full of thy Riches, so is the great and wide Sea, wherein are creeping Things innumerable both small and great.

*Minister.*

There go the Ships, and there is that Leviathan, which thou hast made to play therein.

*People.*

They that go down to the Sea in Ships, and do Business in great Waters, these see thy Works, O Lord, and thy Wonders in the Deep.

*Minister.*

On the sixth Day thou saidst, Let the Earth bring forth Cattle and creeping Things, and Beasts of the Earth, and it was so, and thou didst make the Beast of the Earth after its Kind, and Cattle after their Kind, and every Thing that creepeth upon the Earth

after its Kind, and when thou hadst finished them, thou didst survey thy numerous Works, and behold every Thing was good; but there was yet wanting in the Earth Creatures capable of contemplating thy glorious Works, and of offering up to thy Divine Majesty suitable Adorations and Praises; and therefore thou didst create Man after thine own Image, and didst endue him with those noble and excellent Powers of Reason, Understanding, and Will; and, because Solitude was not agreeable to the Nature thou hadst given him, of his Bone and of his Flesh thou didst form a Woman with the like reasoning Powers and Faculties, to be a suitable Companion for him; and thou didst bless them, saying, Be fruitful and multiply and replenish the Earth, and subdue it; and have Dominion over the Fish of the Sea, and over the Fowls of the Air, and over all Cattle, and over every creeping Thing that creepeth upon the Face of the Earth.

*Adoration.*

*People.*

O Lord, how manifold are thy Works, in Wisdom hast thou made them all.

*Minister.*

Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all Things, and for thy Pleasure they are and were created.

*People.*

Bless the Lord all his Works, in all Places of his Dominion, bless the Lord, O my Soul.

*After this let the Minister again address himself to the People, and say.*

Let us now give Thanks unto God for those temporal and spiritual Mercies which we have received at his Hands, but more especially for his great Love in sending us a Saviour from Heaven, the Lord Jesus Christ, who was delivered for our Offences, and raised again for our Justification.

*Then let the People say.*

Thy loving Kindness, O Lord, is better than Life, therefore shall our Lips praise thee.

*Then*



Then let the Minister read the following Form of Thanksgiving, the People standing.

**O** God, the Creator and Preserver of all Things, we thy Creatures, give thee most humble and hearty Thanks, for thy Goodness and loving Kindness to us, and to all Men, *(especially to those, who desire to offer up their Thanksgivings and Praises unto thee for Mercies received)* we bless thee for that reasonable and intelligent Nature, by which thou hast distinguished us from the Beasts of the Field, and made us wiser than the Fowls of Heaven, and for that kind Provision which thou hast made for our comfortable Subsistence in this World; for healthful and fruitful Seasons, filling our Hearts with Food and Gladness: but above all, we adore and praise thee for thine inestimable Love, manifested in the Redemption of Mankind by Christ Jesus our Lord, who hath abolished Death, and brought Life and Immortality to Light by his glorious Gospel; we magnify thee for that wonderful Incarnation, by which the Word was made Flesh, and conversed with Men, who beheld his Glory, as the Glory of the only begotten of the Father, full of Grace and Truth. We bless thee for his holy and unblamable Life, who did no Sin, neither was Guile found in his Mouth; who, when he was reviled, reviled not again, but went about doing Good to the Bodies and Souls of Men, leaving us an Example that we should follow his Steps: we praise thee for those pure and heavenly Doctrines which he taught, and for those numerous and beneficent Miracles which he wrought in Confirmation of his divine Mission, and which no Man could work, unless God was with him; we thank thee, O Father, Lord of Heaven and Earth, that for us Men, and for our Salvation, thou didst not spare thy own Son, but didst deliver him up for us all; and we desire with all Gratitude to acknowledge the Love of Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works; we glorify thee, O God, who, when our crucified Lord was dead and buried, didst not leave him in the Grave, nor suffer thine holy One to see Corruption, but didst raise him up the third Day, and shew him openly to faithful Witnesses, who eat and drank with him after he was risen, and conversed with him for the

Space of forty Days, before he was taken up into Heaven, seeing of him daily, and receiving Instructions from him in Things pertaining to the Kingdom of God; we adore thee for his glorious Ascension and Exaltation at thy Right-hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but in that which is to come: We bless thee for the miraculous Effusion of the Holy Ghost upon his Disciples and Followers, by which they were enabled to speak with Tongues, and to preach the Gospel to every Nation under Heaven in their own Language, and to do many wonderful Works in the Name of Jesus; we finally praise thee, that thou hast constituted the same Jesus, who was crucified, both Lord and King; and hast appointed a Day in which thou wilt judge the World in Righteousness, by him whom thou hast ordained, who shall be revealed from Heaven with his mighty Angels in flaming Fire, to take Vengeance upon them that know not God, and have not obeyed his Gospel, but to be glorified in his Saints, and admired in all them that believe.

*Then let all the People say.*

**Amen, even so come Lord Jesus, come quickly.**

*Here let an Anthem, Psalm, or Hymn in Metre be sung to the Glory of God, and when that is done, let the Minister read a Chapter or Part of a Chapter in the Old Testament for the first Lesson.*

**N. B.** Let the Minister at the Beginning of every Lesson, The first (or second Lesson) appointed for this Morning (or Evening) Service, is taken out of such a Book and such a Chapter, beginning at such a Verse, naming the Book, Chapter and Verse; and at the Conclusion let him say, Here endeth the first (or second) Lesson. When the Lesson is over, let the Minister address himself to the Congregation, and say,

**W**HEN we have been celebrating the glorious Perfections of our Maker, and praising him for his wonderful Works, both of Creation and Providence, we should turn our Thoughts upon ourselves; and, when we call to Mind the Errors and Imperfections of our past Lives, and the Greatness and Majesty of that Being,



Being, against whom we have offended, we should with all Humility confess our Sins and Trespases before him, that we may obtain Forgiveness of the same, through his infinite Goodness and Mercy; let me therefore beseech you to accompany me with pure Hearts and humble Voices unto the Throne of the heavenly Grace, saying after me.

*Then let the Minister read the following Form of Confession, the People kneeling down, and repeating it after him.*

**O** Lord God, gracious and merciful and long suffering, slow to Anger and abundant in Goodness and Truth, who delightest not in the Destruction of Sinners, but rather that they may turn from their Wickedness and live, we thy unworthy Creatures desire at this Time to prostrate ourselves at thy Mercy Seat, and with humble and contrite Hearts, to confess our Transgressions before thee: We have sinned against Heaven and in thy Sight, and are no more worthy of being called thy Children: We have followed too much and too long the Desires and Imaginations of our own evil Hearts, and have indulged our Appetites and Passions, in Opposition to Reason and Conscience, we have offended against thy holy and righteous Laws, and have broke through the strongest Obligations to Duty and Obedience, we have been guilty of Rebellion against a most righteous Governor, of Disobedience to a tender and compassionate Father, and of Ingratitude towards a kind and bounteous Benefactor: Enter not into Judgment with us **O** Lord, for our numerous and aggravated Offences, but in the Multitude of thy tender Mercies blot out our Iniquities, and deliver us from the evil Consequences of all our Transgressions and Follies, and grant that the Riches of thy Grace and Forbearance and Long-suffering may lead us to Repentance, and engage us to new and better Obedience, that the Rest of our Lives being pure and holy, we may finally attain everlasting Joy and Felicity, through Jesus Christ our only Mediator and Advocate. *Amen.*

*After the Confession let the Minister read a Chapter or Part of a Chapter in the New Testament, for the second Lesson; and when that is over, let him say to the People,*

Let us now offer up our Prayers and Supplications unto the Majesty of Heaven and Earth, that it may please him to afford us

such clear and distinct Apprehensions of his Nature and Perfections, as may animate us to every Duty, and fortify us against every Temptation; let us also beseech him for the whole World, and for all Orders and Degrees of Men in it, that every one in their respective Stations, may walk so, as that God may be glorified in all Things, through Jesus Christ.

*Then let the People say.*

O thou that hearest Prayer, unto thee shall all Flesh come.

*Then let the Minister read the following Prayers in their Order, the People standing or kneeling, and saying Amen at the Conclusion of every Prayer.*

*A Prayer founded upon the Divine Attributes.*

**M**OST great and glorious God, whose Dominion is supreme, and whose Glory is everlasting, whose Substance is invisible, and whose Nature is unchangeable, whose Presence is every where, and whose Understanding is infinite; whose Power is irresistible, and whose Wisdom is unsearchable; who art a Being of spotless Purity, impartial Justice, unbounded Goodness, and never failing Truth and Faithfulness; we pray that by frequent and serious Meditations upon those adorable Perfections which flow from thy Nature and Essence, our Minds may be impressed with such an awful Sense of thy divine Majesty, as may have an abiding Influence upon all our Lives and Actions.

May it engage us to lay aside every Weight, and the Sin which doth most easily beset us, and to run with Unweariedness and Patience the Race which is set before us, when we consider, that the everlasting Possession of that Crown of Glory, which is placed at the End of our Course, is secured to us by the Eternity and Immutability of him that bestows it.

May the Contemplation of thy Omniscience and Omnipresence instruct us to behave ourselves piously and wisely, and to act at all Times and upon all Occasions, as conscious of the great Presence we are in; and as remembering, that thou art now the Witness who wilt hereafter be the Judge of all our Actions.

May a Sense of thy Almighty and uncontrollable Power direct us to commit the Keeping of our Souls unto thee in well-doing,

as



as unto a faithful Creator, who is able to keep what is committed to him, unto that Day.

May we learn from the Consideration of thy infinite Fulness and All-sufficiency, not to be anxious or over solicitous about what we shall eat or what we shall drink, or wherewithal we shall be clothed, but in every Thing by Prayer and Supplication, with Thanksgiving to make known our Requests unto thee our Heavenly Father, who carest for us.

And when we reflect upon the Depth of the Riches both of thy Wisdom and Knowledge, may it encourage us in our Applications unto thee, the only wise God, for that Wisdom which is from above, which is first pure, and then peaceable, gentle and easy to be entreated, full of Mercy and good Fruits without Partiality and without Hypocrisy.

We also pray, that by the Contemplation of thy moral Attributes and Excellencies, we may be led to an Imitation of them, and may endeavour according to our Measure and Capacity, to be perfect, as our Father who is in Heaven is perfect.

May the Consideration of that spotless Purity and perfect Rectitude of thy Will, which sets it at an infinite Distance from every Thing immoral or impure, engage us to cleanse ourselves from all Pollution both of Flesh and Spirit, and to perfect Holiness in the Fear of God, that, as he, who hath called us, is holy, we may be holy in all Manner of Conversation.

When we reflect upon that moral Righteousness, by which all thy Dealings and Dispensations towards thy Creatures are constantly and invariably conducted, may it instruct us to govern ourselves and all our Actions by ~~the~~<sup>these</sup> same everlasting and unchangeable Rules of Truth and Equity.

When we fix our Thoughts upon the Goodness and Mercy, by which thou art always disposed to promote the Perfection and Happiness of our reasonable Natures, and to make gracious Allowances for our Failings and Imperfections, may it inspire us with kind Affections and benevolent Dispositions towards all our fellow Creatures, and teach us not only to love them that love us, but to do Good to them that hate us; to bless them that curse us, and to pray for them that despitefully use us, and persecute us; that by the Exercise of such exalted Virtue and Goodness, we may approve ourselves to be the Children of that heavenly Father, who maketh his Sun to rise on the Evil and on the Good,

and

and sendeth Rain upon the Just and upon the Unjust, and is kind to the Unthankful and to the Evil.

And when we call to Remembrance thy Truth and Faithfulness, may we thereby be disposed to hate every false Way, and to be upright and sincere in all our Transactions with Men, and to walk in Truth all the Days of our Lives.

And now, O Lord, do thou graciously assist us in all our Endeavours after Purity and Perfection; and grant that by daily Improvements in all that is virtuous and Praise-worthy, we may be fitted for the Society of Angels and Spirits of just Men made perfect in Heaven. *Amen.*

*A General Prayer for all Mankind.*

**A**lmighty God, who hath created the World and all Things which are therein; and hast made of one Blood all Nations of Men, to dwell upon the Face of the Earth, and hast determined the Times and Bounds of their Habitations, we earnestly pray, that all Nations whom thou hast made, may worship before thee, and glorify thy Name: To this End we beseech thee to advance and enlarge the Kingdom of thy Son, that glorious Kingdom of Piety and Virtue, which shall never be destroyed. Take unto thyself, O Lord, thy great Power and Reign, that the Kingdoms of this World may become the Kingdoms of our God, and of his Christ; and grant that by the Influences of thy good Spirit, the Hearts of Men may be disposed to do thy Will on Earth with that Alacrity and Cheerfulness, as it is done by the blessed Spirits in Heaven. Put an End to all Idolatry, Superstition and false Religion; and let Christianity in its original Purity and Simplicity, mightily prevail; and the Worship of one God and Father of all, through one Lord Jesus Christ, the only Mediator between God and Man be every where professed and practiced; and let all who call themselves Christians, be careful to adorn their holy Profession by suitable Lives and Conversations; cast out that Spirit of Persecution and Bitterness, which hath so long been a Shame and a Reproach to the Christian Name; and hasten those glorious Times, when it shall again become the distinguishing Character of the Disciples of Jesus, That they love one another: rectify all the Disorders and Confusions in the moral World; and let Fraud and Injustice, Strife and Contention, Hatred and Malice, and every evil Work and evil Disposition cease from amongst Men; and let Truth and Righteousness,



ness, Peace and Charity, and universal Benevolence succeed; we also pray, that the Affairs of this World may be so ordered and directed by thy all-wise and over-ruling Providence, as that the Lives, Liberties and Properties of Mankind may no longer be subject to the arbitrary Will and Pleasure of tyrannical Princes and Governors, but that the civil and religious Rights of human Society may, in all Countries, be maintained and defended, and the whole World at length enjoy the Blessings of good Government: Let Nation no longer lift up the Sword against Nation, neither let them learn War any more, but let there be Abundance of Peace in the Earth, as long as the Moon endureth. *Amen.*

*A Prayer for the Kingdoms of Great-Britain and Ireland, and all the British Plantations.*

**O** Lord God High and Mighty, who dost from thy Throne behold all the Dwellers upon Earth, look down we beseech thee, with an Eye of Favour upon the Kingdoms of *Great-Britain* and *Ireland*, and upon all our Plantations; and bless us with Health, and Peace, and Plenty; preserve us from the Pestilence which walketh in Darkness, and from the Destruction which wasteth at Noon-day; let no Evil befall us, neither let any Plague come nigh our Dwellings; deliver us from the hurtful Sword, and from the Hands of all our Enemies, that we may enjoy the Bounties of thy Providence in Peace and Tranquillity, whilst there are none to make us afraid; open for us thy good Treasure, the Heavens, to give Rain upon our Land in its Season; provide Seed for it, and bless the Springing thereof; let our Pastures be clothed with Flocks, and our Vallies covered with Corn; let them shout for Joy; let them also sing; let thy Paths drop Fatness, and do thou crown the Year with thy Goodness, that our Garners may be full, affording all Manner of Stores; that our Sheep may bring forth Thousands and ten Thousands in our Fields; that our Cattle may be strong to labour, and that there may be no complaining in our Streets; that our Youth may be as Plants growing up and increasing in Virtue; that those of riper Years may improve in Wisdom and Grace, and that the hoary Head may be found in the Way of Righteousness; and, as the Sum of all our Felicity, that we may be that happy People, whose God is the Lord. *Amen.*

*A Prayer for the King.*

**M**OST Great and blessed God, in whose Sight it is good and acceptable, that Prayers and Intercessions should be made for Kings, and for all that are in Authority, that under their Administration and Government we may lead quiet and peaceable Lives in all Godliness and Honesty; pour down, we beseech thee, the choicest of thy Blessings upon the Head and Heart of our Sovereign Lord King GEORGE, and so replenish him with the Graces of thy holy Spirit, as that he may always incline to thy Will, and walk in thy Way; give him a wise and an understanding Heart, that he may govern the People committed to his Charge with Justice and Equity, and be the Minister of God to them for Good; bless him in his Person and in all his Royal Relations; preside in his Counsels, and prosper all his Designs and Endeavours to promote the Welfare and Happiness of his Subjects; strengthen him and give him the Victory over all his Enemies, and let them that hate him, flee before him; and, after a long and prosperous Reign upon Earth, receive him to thy Heavenly Kingdom and Glory. *Amen.*

*A Prayer for the Royal Family.*

**O** God, the Fountain of all Goodness, we most earnestly beseech thee to bless their Royal Highnesses the Prince and Princess of WALES, and their Issue, the Duke, the Princesses, and all the Royal Family; and to endue them with all those Graces and Virtues, which may render them Ornaments to their High Station, and great Examples of Piety and Virtue to all around them; prosper them with all Happiness in this World, and grant them Everlasting Felicity in that which is to come. *Amen.*

*A Prayer for the Nobility.*

**A**lmighty God, of whom cometh Riches and Honours, we offer up our Supplications unto thee for the Nobility of these Realms, and for all Persons of Rank and Distinction among us, that they may regard the Advantages of Birth and Fortune, as Talents which thou hast committed to them, and be careful to improve them to thy Glory, that when thou seest fit to put an  
End



End to their Earthly Grandeur, and call them to their final Account, they may be able to give it up with Joy. *Amen.*

*A Prayer for Judges and Magistrates.*

**W**E beseech thee, O Lord, for all that are entrusted with the Administration of Public Justice in these Kingdoms, that they may be Men fearing God, and hating Covetousness, without Partiality and without Hypocrisy; and that it may please thee so to guide and direct them, as that, in all Cases relating to the Lives, Liberties or Properties of their Fellow-subjects, they may judge righteous Judgment, and thereby approve themselves unto thee, the righteous Lord who lovest Righteousness, and whose Countenance beholdeth the Upright. *Amen.*

*A Prayer for the Ministers of God's Word.*

**O** God the Father of Lights, from whom cometh every good and perfect Gift, we pray that a double Portion of thy Spirit may rest upon all that Minister in holy Things; that they may be thoroughly furnished for that good Work of opening Mens Eyes, and of turning them from Darkness to Light, and from the Power of Sin and Satan unto God; and for the perfecting of the Saints, and the edifying of the Church of Christ which is his Body; let them feed the Flock committed to their Charge, not by Constraint but willingly, not for filthy Lucre-sake but of a ready Mind, neither as being Lords over God's Heritage, but as Examples to the Flock; in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity, that, when the chief Shepherd shall appear, they may receive from him a Crown of Glory, which fadeth not away. *Amen.*

*A Prayer for such as are in a State of Prosperity.*

**W**E beseech thee, O Lord, for them that are rich and prosperous in this World, that they may not be high-minded, nor trust in uncertain Riches, but in thee, the living God, who givest us all Things richly to enjoy, give them Hearts to devise liberal Things, that they may be rich in good Works, ready to distribute and willing to communicate to those who are

Want, laying up for themselves a good Foundation against the Time to come, that they may lay Hold on eternal Life. *Amen.*

*A Prayer for such as are in a State of Adversity.*

**M**OST gracious and merciful God, we commend to thy Fatherly Goodness all that are destitute or afflicted, either in Body, Mind, or Estate. Be thou in thy holy Habitation a Father to the fatherless, and an Husband to the Widow; behold the Tears of them that are oppressed, and deliver them out of the Hands of their Oppressors, strengthen and assist in an especial Manner, all that are under Bonds or Imprisonments, or any Kind of Persecutions for the Sake of Truth, and for the Testimony of a good Conscience; let thy Consolations, O God, be proportioned to their Trials; and as their Day is, so let their Strength be, and grant that the Sufferings which they undergo in this present Life, may work out for them a far more exceeding and eternal Weight of Glory. Extend thy Compassions to those who are sick and weak, or that are under any bodily Pains or Disorders (*particular those for whom our Prayers are desired*) who have wearisom Nights appointed them, and are full of tossings too and fro, until the Dawning of the Day; look upon their Affliction, and their Pain, and forgive their Sins; and, if it be consistent with thy all-wise Purposes and Designs, deliver their Souls from Death, their Eyes from Tears, and their Feet from falling, that they may walk before thee in the Land of the Living; but if thou hast otherwise determined and the Time of their Departure is at Hand, support them in their last Moments; and when Flesh and Heart fails, be thou the Strength of their Hearts, and their Portion for ever. Speak Peace and Comfort to troubled Minds, and give them the Oil of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness; feed the Hungry, cloath the Naked, and satisfy the Poor with Bread; but above all, give them such a Frame and Temper of Mind, as may dispose them to bear Poverty and Want without murmuring or repining, that by a perfect Resignation to thy heavenly Will, they may be rich in Faith, and Heirs of that Kingdom, which thou hast promised to them that love thee: *Amen.*

To be used  
when the  
Prayers of  
the Congre-  
gation are  
desired.



## Morning Service.

### A Concluding Prayer.

**O** Lord, who art nigh unto all that call upon thee in Sincerity and Truth, and fulfillest the Desires of them that fear thee, we earnestly pray, that thy Blessing and Presence may be with us, and with all who are this Day assembled in thy Faith and Fear, from one End of the World unto the other; let the Sacrifices of Prayer and Praise, which have been offered up unto thee this Morning, be accepted thro' the Intercession of our great High Priest upon thy heavenly Altar, as a pure Offering; and do thou graciously assist us in the Discharge of those Duties, which are yet before us; let thy Word be spoken and heard as becomes the Oracles of God; and grant that by a serious Attendance upon it, we may add to our Faith, Virtue; to Virtue, Knowledge; to Knowledge, Temperance; to Temperance, Patience; to Patience, Godliness; to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity; that by the Exercise of these Graces and Virtues, we may be fitted for the Employment and Enjoyments of Heaven, and made meet to be Partakers of the Inheritance of the Saints in Light; and now, O Lord, do thou graciously regard the Desires and Petitions of thy Servants, and send us an Answer of Peace, for the Sake of Jesus Christ, in whose Name and Words we sum up our Requests unto thee:

**O** UR Father, who art in Heaven, hallowed be thy Name; thy Kingdom come, thy Will be done on Earth as it is done in Heaven: Give us this Day our daily Bread, and forgive us our Trespases, as we forgive them that trespass against us; and lead us not into Temptation, but deliver us from Evil, for thine is the Kingdom, the Power, and the Glory for ever. *Amen.*

The Grace of Almighty God, the Love of our Lord Jesus Christ, and the Fellowship of the Holy Ghost, be with us all ever more. *Amen.*

# EVENING PRAYER.

*Let the Minister begin the Evening Service, by addressing himself to the Congregation in the following Manner, the People rising up.*

**W**E are again met together to pay our Homage and Worship to the Majesty of Heaven and Earth; to shew forth his most worthy Praise, and to extol him for that wonderful Providence, which he exercises over all his Works, and for the various Dispensations of his Grace and Mercy unto Mankind; let me therefore beseech you to magnify the Lord with me, and let us exalt his Name together.

*Then let every one present say,*

Be thou exalted, O God, above all the Earth, and thy Glory above the Heavens.

*Then let the following Hymn upon the Divine Attributes, be alternately recited by Minister and People.*

*Minister.*

Our highest Praises are to  
O Lord our God, thou art very great, thou art clothed with Honour and Majesty, and coverest thyself with Light as with a Garment.

*People.*

Thou hast prepared thy Throne in the Heavens, and thy Kingdom ruleth over all.

*Minister.*

Thousand thousands of glorious Angels minister unto thee, and ten thousand Times ten thousand stand before thee, ready to do thy Commandments, hearkening to the Voice of thy Word.

*People.*



## Evening Service.

43

*People.*

Thou makest thine Angels Spirits, thy Ministers a flaming Fire.

*Minister.*

Thy Throne, O God, is established of Old, thou art from Everlasting.

to the King,  
Eternal and  
Immortal,

*People.*

With thee there is neither Beginning of Days, nor End of Years.

*Minister.*

Thou art nigh unto us, O Lord, but we see thee not, thou workest on the Right-hand and on the Left, but we cannot perceive thee.

*People.*

Thou makest Darkness thy secret Place, the Pavillion round about thee is dark Waters, and thick Clouds of the Sky.

Invisible,

*Minister.*

With thee the incorruptible God, there is no Variableness, neither Shadow of turning.

*People.*

Thou art the same Yesterday, To-day, and for ever.

and incor-  
ruptible,

*Minister.*

Heaven, and the Heaven of Heavens cannot contain thee, who fillest Heaven and Earth with thy Presence.

*People.*

Thou, Lord, art not far from every one of us, for in thee we live and move and have our Being.

Infinite,

*Minister.*

All Things are naked and open to thy View, and there is no Creature that is not manifest in thy Sight.

*People.*

Thou art a God who searchest the Hearts, and triest the Reins, and knowest the Thoughts of all the Children of Men.

and All-  
knowing,

*Minister.*

Thou rulest by thy Power for ever, and doest whatsoever pleaseth thee in Heaven and on Earth, in the Sea and in all deep Places.

*People.*

## Evening Service.

Almighty,

People.

Who is there, O Lord, in Heaven or on Earth, that can do according to thy Works and according to thy Might.

Minister.

O the Depth of the Riches both of thy Wisdom and Knowledge.

and Righteous;

People.

To thee, the only wise God, be Honour, and Glory, for ever and ever.

Minister.

Who shall not fear thee, O Lord, and glorify thy Name, for thou only art holy.

Holy,

People.

Thou canst not look on Iniquity, and art of purer Eyes than to behold Evil.

Minister.

Righteous art thou, O Lord, in all thy Ways, and holy in all thy Works.

and Righteous;

People.

Thy Righteousness is an everlasting Righteousness, and thy Law is the Truth.

Minister.

Thou art good and thou doest Good, thy tender Mercies are over all thy Works.

Merciful and Good,

People.

Thy Goodness, O Lord, endureth continually.

Minister.

Thou art a God of Truth and without Iniquity, thy Covenant thou wilt not break, nor alter the Word which is gone out of thy Lips.

Faithful and True,

People.

Thou rememberest thy Promise unto a thousand Generations, and wilt not suffer thy Faithfulness to fail.

*Or the following Hymn may be read by the Minister alone, instead of the foregoing.*

O Lord God, thou art very great, thou art clothed with Honour and Majesty; thou hast prepared thy Throne in the Heavens, and thy Kingdom ruleth over all; thousand thousands of glorious Angels minister unto



## *Evening Service.*

unto thee, and ten thousand Times ten thousand stand before thee, ready to do thy Commands, and hearkening to the Voice of thy Word; thou art from Everlasting, with thee there is neither Beginning of Days nor End of Years; thou makest Darkness thy secret Place, the Pavillion round about thee is dark Waters, and thick Clouds of the Sky: We worship thee the Incorruptible God, with whom there is no Variableness, neither shadow of Turning: Heaven, and the Heaven of Heavens cannot contain thee, who fillest all in all, and art present every where, thine Eyes are upon all our Ways, and thou seest all our Goings, all Things are naked and open to thy View, and there is no Creature that is not manifest in thy Sight, thou knowest the Hearts of all the Children of Men, and understandest all the Imaginations of their Thoughts: Who is there, O Lord, in Heaven or in Earth, that can do according to thy Works, and according to thy Might! O the Depth of the Riches both of thy Wisdom and Knowledge! to thee be the only wise God, be Honour and Glory for ever and ever; who shall not fear thee, O Lord, and glorify thy Name, for thou only art holy, thou canst not look on Iniquity, and art of purer Eyes than to behold Evil; thou art righteous in all thy Ways, and holy in all thy Works, thy Goodness endureth continually; thou art a God of Truth, thy Covenant thou wilt not break, nor alter the Word which is gone out of thy Lips; thou rememberest thy Promise unto a thousand Generations, and wilt not suffer thy Faithfulness to fail.

*Then let all the People say,*

Great art thou, O Lord, and greatly to be praised; thou art to be feared above all Gods.

*After this let the Minister address himself to the People, and say,*

**L**ET us now offer up our Praises and Thanksgivings unto God, for his wonderful Works, both of Creation and Providence, and for the various Dispensations of his Grace and Mercy unto Mankind, until the Completion of our Redemption by Jesus Christ.

*Then*

## Evening Service.

*Then let the following Hymn be read by the Minister alone, the People standing.*

O God the Creator of Heaven and Earth, and of all Things visible and invisible, we adore thee, who in the Beginning didst command the Light to shine out of Darkness, and by dividing the one from the other, didst produce the grateful Returns of Day and Night; who didst form this Globe of Earth and Water, and encompass it with vital Air; who didst separate the Sea from the dry Land, and didst break up for it thy decreed Place, and set Bars to it; who didst cover the Earth with Grass, and water it with Rivers, and moisten it with Springs which never fail; who didst beautify the Heavens with glorious Lights, the Sun to rule by Day, and the Moon and Stars by Night; who didst replenish the Waters with Fish and Fowl, and the dry Land with Beasts and Cattle and creeping Things; and when thou hadst finished them, didst crown thy Creation with Man and Woman, and didst endue them with a reasonable and intelligent Nature, that they might be capable of knowing, honouring, and obeying thee, their Creator and Lord; and that their Obedience might be tried, thou didst by thy Christ plant a delightful Garden eastward in *Eden*, with Trees of choicest Fruit, and didst introduce them into that Paradise of Pleasure, as to a rich Banquet, allowing them the Privilege of tasting all but the Fruit of one Tree, which thou didst require them to abstain from, in Acknowledgment of thy being the only Proprietor and Lord of all, and in Expectation of greater Blessings, as the Reward of their Obedience; but when, thro' the false suggestions of that old Serpent the Devil, who was a Liar and a Murderer from the Beginning, they ventured to transgress thy Command, and to taste the forbidden Fruit, thou didst justly drive them out of Paradise, and from the Tree of Life, and subject them and all their Posterity to Mortality, and all the Infirmities which lead to it: But tho', O God, thou didst punish the Disobedience of our first Parents with the Loss of that blissful State they enjoyed, and, because they had so lightly esteemed the rich Provision thou hadst made for them without their Labour or Care, didst appoint them the Herb of the Field for Food, and doom them to till the Ground from whence they were taken, and in the Sweat of their Faces to eat Bread all the Days of their Lives, yet thou didst not utterly

for sake



## Evening Service.

forlake them, but in the Midst of Judgment didst remember Mercy, and, in Compassion to their Exigencies and Wants, didst continue the Creatures in Subjection to them, and permit them to enjoy the Fruits of their Labour and Travel; and moreover, of thy great Goodness didst comfort them with the Promise of a Saviour, who in due Time should appear to put away Sin by the Sacrifice of himself, and by dying should destroy Death, and him who had the Power of it, the Devil; and obtain for all good Men a Right unto the Tree of Life, which is in the Midst of the Paradise of God.

And when Men began to multiply upon the Face of the Earth, that they might be encouraged to govern themselves and all their Actions by the eternal and immutable Laws of Truth and Righteousness, thou didst in a most signal Manner declare thy Approbation of good and virtuous Men, and thy Detestation and Abhorrence of the profligate and wicked: And as became a most righteous Governor, those who honoured thee, thou didst honour, and those who despised and disregarded thee, thou didst punish; for thou hast Respect unto righteous *Abel*, and to his Offering, but didst reject that of ungodly *Cain*; and, because *Enoch* walked with thee, thou didst translate him, that he should not see Death; and, when thou didst bring a Flood upon the World of the Ungodly, thou didst preserve *Noah*, a just Man, and perfect in his Generation; thou didst also reward the Faith and Obedience of *Abraham* with the Promise of a numerous Posterity, and the Land of *Canaan* for their Inheritance; and didst moreover assure him, that the *Messiah*, in whom all the Families of the Earth were to be blessed, should descend from him; and, whilst he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with *Isaac* and *Jacob*, the Heirs with him of the same Promise, thou didst continually protect them; and, when they went from one Kingdom to another, thou didst suffer no Man to do them Wrong, but didst reprove Kings for their Sakes, saying, *Touch not mine Anointed, and do my Prophets no Harm*; and, when thou didst rain down Fire from Heaven upon the Inhabitants of *Sodom* and *Gomorrab*, and didst turn their Cities into Ashes, for the Wickedness of them that dwelt therein, thou didst deliver *Just Lot*, whose righteous Soul was vexed from Day to Day with their filthy Conversation and ungodly Deeds. Thou art he, O Lord, who didst crown the Patience of *Job* with Victory over the Tempter, and with a double Portion of temporal Blessings; and didst re-

recompence the Piety and Virtue of *Joseph*, with the Government of *Egypt*; for thou art the Rewarder of them that fear thee; and, when the Children of *Israel* cried unto thee, the God of their Fathers, by Reason of their Affliction, thou didst hear their Cry; and, by a Series of wonderful Miracles, didst deliver them out of the Hands of the *Egyptians*, who oppressed them; and didst lead them thro' the *Red Sea*, and thro' the Wilderness; and bear them, as it were, on Eagles Wings, until thou hadst brought them to thy holy Mount, where they saw thy Glory, and heard thy Voice; and from whence thou didst in a most awful Manner deliver them a System of Moral and Ceremonial Laws; the one to be a Rule of Life and Action, and the other to be either Memorials of past Mercies and Deliverances, or Types and Shadows of good Things to come; thou didst also enter into Covenant with them, and didst promise, in Case of their Obedience, to be their God, and to take them unto thyself for a peculiar Treasure above all People; and, when thou hadst brought them into the promised Land, thou didst from Time to Time raise up Prophets and righteous Men to remind them of their Obligations to keep thy Commandments, and to call them to Repentance, when they transgressed them. Thou didst also set them up as a Light unto the World; that the Nations round about them, observing the Prosperity and Happiness which attended them whilst they kept thy Laws, and the dreadful Calamities which befel them, when they departed from them, might be led to the Knowledge and Worship of the true God; but when the Designs of thy Providence in separating a particular Nation, and distinguishing them, both by Mercies and Judgments, from the rest of Mankind, was no longer to be served by such Separation and Distinction, it pleased thee, who art rich in Mercy, to send thy Son from Heaven, to break down the middle Wall of Partition, that there might no longer be any Difference between *Jew* and *Gentile*, but that both might be admitted to the same Privileges, and be made Members of the same spiritual Community under Jesus Christ, the great Apostle, and high Priest of our Profession; who was not ordained like those of the Family of *Aaron*, for a peculiar People, but constituted like *Melchizedec* of old, an universal High Priest and Intercessor for all Mankind; for which End and Purpose he is not entered into an earthly Sanctuary, or Holy of Holys made with Hands, but into Heaven itself, there to appear in the Presence of God for us.

We



We acknowledge thy Goodness and Mercy in setting over us an High Priest, who is holy, harmless and undefiled, separate from Sinners, and made higher than the Heavens; who needeth not daily, like the High Priests under the Law, to offer up Sacrifices first for his own Sins, and then for the Sins of the People; but being himself made perfect, and having by one Offering for ever perfected them that are sanctified, is become the Author of eternal Salvation unto all them that obey him.

We thank thee, O Lord, that thou hast not only called us to a more pure and spiritual Religion by Jesus Christ; but hast moreover encouraged us by exceeding great and precious Promises, to persevere in the Practice of it; we also bless thee for the merciful Terms and Conditions of that new Covenant, which through the Mediation of our great High Priest thou hast made with us, by which thou art graciously pleased to accept of Repentance instead of Innocence, and of sincere and earnest Endeavours to do thy Will, and keep thy Commandments, instead of perfect and unflinching Obedience.

We finally offer up our Adorations and Praises unto thee, the God and Father of our Lord Jesus Christ, who by his Resurrection from the Dead, hast begotten us again unto a lively Hope and Expectation of an Inheritance, incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us.

Now unto the God of all Grace, who hath called us unto his Kingdom and Glory, and unto Jesus, the faithful Witness, and first begotten of the Dead, the Prince of the Kings of the Earth, who hath loved us, and washed us from our Sins in his own Blood, and made us Kings and Priests unto God his Father, be Glory and Dominion, for ever and ever.

*Then let all the People say,*

*Amen.* Blessing, and Honour, and Glory, and Power be unto him who sitteth upon the Throne, and unto the Lamb, for ever and ever.

*Or the Hymn following may be read instead of the foregoing.*

**O** Eternal and Incomprehensible God, who art without Beginning, and standest in Need of Nothing; from whom all Things are derived, as from their proper Original; thou, even thou

art Lord alone; thou hast made Heaven, and the Heaven of Heavens, with all their Host, the Air, and Earth, and Sea, and all that in them is; thou didst also create Man, and endue him with Liberty, and a Capacity of distinguishing between Good and Evil, Right and Wrong, Truth and Falshood; and didst implant these God-like Powers and Faculties in his Mind, to be the Law of his Nature, and the Rule and Guide of all his Actions: And that he might have Opportunities of exercising his rational Powers in the Use of his Liberty, thou didst give him a positive Law; and in order to secure his obedience, didst annex Life and Happiness to the Observation of thy Law, and Death to the Violation of it: but when Man, thro' the Seduction of him who lay in Wait to deceive, had transgressed thy Command, and thereby had brought Misery and Mortality upon himself and all his Posterity; tho' thou didst punish him for his Disobedience, thou didst not totally abandon him, nor suffer the Ends of thy Providence to be defeated by his Transgression; but didst provide an early Remedy for the Evils which Sin had introduced; for no sooner was Man fallen, but thou, O God, didst appoint the Means of his Redemption and Recovery, and didst comfort him with the Promise of a Saviour, who, in that very Nature which had been deceived, should triumph over the Deceiver, and put an End to Sin, and bring in everlasting Righteousness.

And when the Earth began to be peopled, that Men might walk worthy of thy Grace and Mercy, and by the Practice of Religion and Virtue, might endeavour after the Perfection and Happiness of their reasonable Natures, thou didst distinguish pious and good Men by peculiar Marks of thy Favour; but when, notwithstanding the signal Appearances of thy Providence on the Side of Vertue, the whole World in a few Ages had so generally corrupted themselves, as that it became necessary for thee to vindicate the Honour of thy moral Government, and to put a Stop to the daring Impieties, and universal Corruption of Mankind; thou didst therefore sweep away that ungodly Generation with a Flood, but didst preserve righteous *Noah* and his Family, to be the Founders of a new World; and that they and all their Posterity might learn to avoid those Sins, which had drawn down the Vengeance of Heaven upon the Old World, thou didst enjoin the Observation of the Law of Nature, and enforce the Obligations of Morality with the Sanctions of Rewards and Punishments.

And



~~THE~~ ~~SERVICE~~

And when the Descendants of *Noah*, unmindful of thy awful Judgments, and regardless both of the Precepts and Example of their Ancestor, grew presumptuous and self-willed, and were running headlong into all Manner of Enormities, thou didst again interpose and give a Check to their Madness and Folly, by scattering them abroad over the Face of the Earth, and dividing them into several Nations and Languages, in Order to prevent a second universal Corruption, and total Degeneracy of Mankind.

And when, after all the gracious Methods thou hadst taken to keep up a Sense of Religion in the Minds of Men, they liked not to retain thee in their Knowledge, but became vain in their Imaginations, and corrupt in their Affections, and changed that great and primary Article of all Religion, the Unity of God, into a Lie; and deified the Creature, and worshiped it more than the Creator, who is blessed for ever; that the Knowledge and Worship of one God and Father of all might not be wholly lost, thou didst select the Posterity of *Abraham* by *Isaac* and *Jacob*, to be a peculiar People unto thyself, and didst give them a written Law by the Ministry of *Moses*, to direct them in thy Worship and Service, and to guard them against the Idolatries of the Nations round about them; thou didst also at sundry Times make known thy Mind and Will to them, by Prophets and inspired Men; but when they, who were entrusted with the Oracles of God, had greatly perverted them, and had not only rendered the moral Precepts of the divine Law of None-effect by their Traditions, but had substituted trifling Ceremonies and ritual Observances, in the Room of real Virtue and inward Piety; so that pure and spiritual Religion was scarcely to be met with, even amongst those who acknowledged the true God; and when the rest of the World was over-run with Idolatry and Superstition; in this deplorable State and Condition of Mankind, thou, O God, wast graciously pleased to send an Instructor from Heaven, whose Doctrine like the Morning Light, should dispel the Darkness of Ignorance, Error and Superstition, and direct Men in the Way to Life and Happiness.

We magnify thee, O Lord, who in Times past didst speak unto the Fathers by the Prophets, that under the Gospel Dispensation thou hast given us a more compleat and perfect Revelation of thy Will, by a Person of greater Dignity and Excellence, even thy own Son, whom thou hast appointed Heir of all Things, by whom also thou madest the Worlds; who being the Brightness of

of thy Glory, and the express Image of thy Person, and upholding all Things by the Word of thy Power, when he had by himself purged our Sins, sat down at the Right-hand of the Majesty on High, being exalted as much above the highest Order of Angels, as he hath by Inheritance obtained a more excellent Name than they.

We adore thee the Father of Mercies, for thy great Goodness, in providing a Saviour for us, who took not upon himself the Nature of Angels, but that of the Children of *Abraham*; and being made like unto his Brethren, did himself undergo the Trials and Temptations of human Life, that he might know how to compassionate and succour them that are tempted: and we desire with all Thankfulness to acknowledge the Grace of our Lord Jesus Christ, who, tho' he was rich, yet for our Sakes he became poor, and for a while divested himself of his heavenly Glory, and, being found in Fashion as a Man, humbled himself, and became obedient unto Death, even the Death of the Cross.

We glorify thee, the God-Peace, who didst bring again from the Dead our Lord Jesus Christ, the great Shepherd of the Sheep; and hast appointed him to be a Prince and a Saviour, to give Repentance and Remission of Sins to as many as believe in him, and obey him.

We finally bless and praise thee, for the Assurance which thou hast given us, that he, who was once offered to bear the Sins of many, shall appear unto them that look for him the second Time without Sin unto Salvation.

Now unto thee, our God and Father, who hast manifested thy Love towards us, in sending thy only begotten Son into the World, that we might live thro' him, and unto him who died, and rose and revived, that he might be Lord both of the Dead and Living, be Glory and Thanksgiving, for ever and ever.

*Then let all the People say,*

Worthy is the Lamb who was slain, to receive Power and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

*Then let the Minister say,*

Let us now give Thanks unto God for those temporal Blessings, which he giveth us richly to enjoy.

*Then*



*Then let him read the following Form of Thanksgiving.*

*A Thanksgiving unto God for temporal Mercies.*

**O** God, the Author of all Good, and Fountain of all Happiness, we offer up our Thanksgivings and Praises unto thee, for thy great Goodness to us, and to all Mankind (*especially to those, who desire at this Time to render Thanks unto thee for Mercies received*) we bless thee for our Creation and Preservation; for the Continuance of our Lives and Liberties; and for the free and regular Use of our reasoning Powers and Faculties; for that Measure of Health and Strength we enjoy; for our Food and Rayment, and for all the Comforts and Conveniencies of Life; write a Law of Gratitude and Thankfulness, we beseech thee, upon all our Hearts, that we may shew forth thy Praise, not only with our Lips, but in our Lives, and may walk before thee, in Holiness and Righteousness all our Days, thro' Jesus Christ our Lord. *Amen.*

To be used when Thanksgivings are desired to be returned for Mercies received.

*Here let a Psalm, or Hymn in Metre be sung to the Glory of God; and after that, let a Chapter in the Old Testament be read for the first Lesson; and when that is over, let the Minister address himself to the People in the following Manner.*

**W**HEN we are assembled to render Thanks unto God for the Mercies we have received at his Hands, and to ask of our heavenly Father those Things which are requisite and necessary for us, we should seriously reflect upon our past Conduct and Behaviour towards him; and when we consider that we have not rendered again unto the Lord according to the Benefits done unto us, but have greatly dishonoured him by our sinful Lives and Conversations, we should, with lowly and penitent Minds, confess our Ingratitude and Sin, and humbly beseech him to grant us true Repentance, that we may obtain Mercy, and find Grace to help us in Time of Need.

*Then*

*Then let the Minister read distinctly the following Form of Confession, the People kneeling down, and repeating it after him.*

**M**OST gracious God and merciful Father, who sparest Sinners, and invitest them to Repentance by the Assurance which thou hast given us, that, if we confess and forsake our Sins, thou art faithful and just to forgive us our Trespases, and to cleanse us from all Unrighteousness; we desire, O Lord, with the deepest Sorrow and Compunction of Mind, to acknowledge that in the past Course of our Lives, we have in numberless Instances acted unworthy of that Relation we stand in to thee, and of those Mercies and Favours we have received from thee; we have been blessed with the Light of thy glorious Gospel, and with the Knowledge of those divine and heavenly Laws, which thou hast given unto Mankind by Jesus Christ; but we have not regarded the holy Commandment delivered unto us, but have been foolish and disobedient, serving divers Lusts and Pleasures, and having suffered ourselves to be led captive by them: we are brought into Bondage to Sin, and are become the Servants of Corruption. Give us, O Lord, we beseech thee, such a just Sense and Abhorrence of the Slavery and Tyranny we are under, as may inspire us with sincere and earnest Desires after spiritual Freedom and Liberty; and do thou, O merciful God, graciously assist us in all our Endeavours to free ourselves from the Power and Dominion of Sin, that it may no longer reign in our mortal Bodies, but that, being delivered from the Bondage of Corruption, and admitted into the glorious Liberty of the Children of God, we may henceforth deny all Ungodliness and wordly Lusts, and live soberly, righteously and Godly in this present evil World, to the Glory of thy holy Name. *Amen.*

*Here let a Chapter or Part of a Chapter in the New Testament be read for the second Lesson; and when that is over, let another Psalm or Hymn in Metre be sung; and after that let the Minister address himself to the People, and say,*

**L**ET us now offer up our Requests unto God our heavenly Father, for the Supply of all our Wants, for the Pardon of all our Sins, and for Protection and Deliverance from every Evil and Danger. Let us also beseech him to bless the whole Race of Mankind, with the Knowledge of his Mind and Will, that his  
Ways



Ways may be known upon Earth, and his saving Health among all Nations; and let us finally present our Supplications to him for the Land of our Nativity, and for Men of all Ranks and Conditions amongst us; for our King and for our Princes; for our Nobility, Judges and Magistrates; for our Gentry, Clergy and Commonality, that we may all of us adorn the Doctrine of God our Saviour in all Things, and shew forth the Praises of him who hath called us out of Darknes into his marvellous Light.

*Then let the People say,*

Let our Prayers, O Lord, ascend up before thee as Incense, and the Lifting up of our Hands as an Evening Sacrifice.

*Then let the Minister read the following Prayers in their Order, the People standing or kneeling.*

*A Paraphrase on our Lord's Prayer.*

**O** Thou, who art the only Source and Fountain of Our Father's Life and Being, the God and Father of every who art in reasonable Nature, we lift up our Hearts with our Hands Heaven, unto thee in the Heavens, beseeching thee to vouchsafe us such clear and distinct Apprehensions of thy Nature and Perfections, as may inspire us with a becoming Hallowed Veneration of thy divine Majesty, and an earnest Con- be thy Name; cern for thy Honour and Glory.

Grant, O God, that, as becomes Subjects of thy moral Kingdom, we may pay a chearful and universal Thy Kingdom come: Obedience to all thy Commandments, and that, by the Love and Practice of all Righteousness, we may attain Thy Will to that Perfection in Holiness and Virtue, as to do be done on thy Will on Earth, with proportionable Sincerity and Earth, as it Constancy, as it is done by the blessed Spirits in Heaven: Heaven: ven.

And, for as much as the Blessings of both Worlds are Give us this in thy Hands and at thy Dispose, we offer up our Re- Day our quests unto thee for such Supplies of the good Things daily Bread: of this Life, and such a Measure of Health and Strength

to enjoy them, as thou in thy infinite Wisdom knowest to be best and fittest for us.

And, as the Sins and Follies of our past Lives have been both numerous and great, we earnestly implore thy Mercy and Pardon; and pray that by thy Readiness to forgive us our Offences, we may learn to suppress all Emotions to Anger and Revenge, and so to moderate our Resentments of Wrongs, as to be ready and willing to forgive those of our fellow Creatures, who have any Way injured or offended us.

And that we may not for the Time to come fall in an Hour of Temptation, do thou graciously afford us the continual Aids of thy good Spirit in all our Conflicts with the World, Flesh and Devil; and grant that by its divine and heavenly Influences, our Minds may be fortified with such pious Resolutions and virtuous Dispositions, as may carry us innocently and safely thro' every Trial, and as may render our Conduct and Behaviour here such, as thou canst now approve, and wilt at last reward.

But deliver us from the evil One; for thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Be nigh unto us, O God, thou God of our Salvation, and defend us from the Power and Malice of the evil One, and from all the Designs of wicked and unreasonable Men; and suffer no Evil or Misfortune at any Time to befall us thro' any Error or Misconduct of our own; keep us in thy Fear all this Day, and all our Lives long, and grant that every Day and Hour of Life may be devoted to thy Service, and filled up with those Duties, which we owe to thee, to our fellow Creatures, and to ourselves, that, whenever thou shalt fit to call us out of this World, we may be supported in the Hour of Death with the Conscience of a well-spent Life, and a well-grounded Hope and Expectation of a blessed Immortality: These the earnest Desires of our Souls we offer up unto thee, our God and King, knowing that thou art able to do exceeding abundantly, above all we can either ask or think; for thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.



*A General Prayer for all Mankind.*

**O** Thou God, and Father of the Universe, of whom the whole Family in Heaven and Earth is named; and upon whom they continually depend, we offer up our Supplications unto thee for the whole Race of Mankind, that it may please thee to bless them with all Things pertaining to Life and Godliness, and that may promote their present and future Happiness. Do thou, O God, who cloathest the Flowers of the Field, and feedest the Fowls of the Air, and makest Grass to grow for the Cattle, open thy bounteous Hand, and supply the Wants, and satisfy the Desires of all thy reasonable Creatures: Have Mercy, O Lord, we beseech thee, upon the Works of thy Hands, and suffer not any Part of thy Creation to be laid waste by Plagues or Famine, or desolating Wars; pity the Nations who are given up to Idolatry, and have their Minds so miserably darkened by numberless Superstitions and Follies, as to be totally ignorant of thy Nature and Perfections, and of that spiritual Worship and Service, which is due to thee, the Father of Spirits: let the Light of thy glorious Gospel shine upon them, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent, whom to know is Life eternal. Look down in Mercy upon the divided and distracted State of the Christian World; and put a Stop to those Errors and Corruptions, both in Faith and Practice, which have overspread so great a Part of it. How long, O Lord holy and true, shall the Faith once delivered to the Saints in Purity and Simplicity, be perverted and corrupted by human Inventions, and thy holy and righteous Laws be made void by vain and groundless Traditions? How long shall Persecution, spiritual Tyranny, and Usurpation over the Consciences of Men, prevail amongst those, who call themselves Christians: Arise, O Lord, and by thy powerful Interposition give an effectual Check to a Spirit and Temper so opposite to that holy Religion, which was designed to promote Peace on Earth, and good Will amongst Men; put an End to those Miseries and Calamities in this lower World, which are occasioned by the restless Pride and Ambition of the Rulers of it, ~~and~~ that the Peace and Happiness of human Society may no longer be disturbed by the inferior Government of Men; Do thou bring public Disgrace and Confusion upon all Tyrants and Oppressors, but honour with particular Marks of

thy Favour all Princes and Governors, who shew a just Regard for the Rights of Mankind, and make it their sincere and constant Endeavour to answer the Ends of their Institution. *Amen.*

*A Prayer for Great-Britain and all the Dominions thereunto belonging.*

**A**lmighty and Everlasting God, who rulest in the Kingdoms of Men, and disposest them according to thy Will, we pray, that *Great-Britain*, and all the Dominions thereunto belonging, may live before thee; let thine Eyes be over us for good from the Beginning of the Year, unto the End thereof, that under thy Patronage and Protection, we may be both a holy and a happy People; And do thou, O Lord, who hast Winds and Skies at thy Command, bless us with such a Temperature of Air, and such seasonable Weather, as may render our Country healthful and fruitful. Deliver us from the Sword, and from Famine; and let there be Peace within our Walls, and Plenteousness in all our Dwellings; and grant that the full and uninterrupted Enjoyment of our civil and religious Liberties may be secured to us, and transmitted to our latest Posterity; and that our temporal Felicity may endure, let it be established upon the sure Foundations of Religion and Vertue; let us have no other Gods but thee, neither let any other Lords have Dominion over us; let Idolatry, Superstition, and false Worship be banished out of our Houses, and out of our solemn Assemblies; let not the Voice of Cursing and Swearing be any longer heard in our Streets, neither let thy holy and reverend Name be any more taken in vain; let thy Worship and Service, both in public and private, be countenanced and practiced by Men of all Ranks and Conditions, from the highest to the lowest; and let every one of us endeavour to discharge the Duties of our respective Stations, as becomes Men and Christians; let Rulers and Governors exercise their Authority with Justice and Equity; and let Subjects be loyal and faithful to the Government which protects them; let Parents be careful to bring up their Children in the Nurture and Admonition of the Lord, and let Children repay the Care and Affection of their Parents with Duty and Obedience; let Masters behave with Kindness and Humanity towards their Servants, as knowing that they themselves have a Master in Heaven, and let Servants be obedient to their Masters in all Things, not answering again, nor purloining, but shewing all good Fidelity, serving them not with Eye-



Eye-service, as Men-pleasers, but with Singleness of Heart, as in the Sight of God. Pour out, O Lord, we beseech thee, a Spirit of Reformation upon the Inhabitants of these Kingdoms, that the Sins of Adultery and Murder, Fraud and Theft, Lying and False-swearing, Envy and Covetousness, may cease from amongst us, and that the Vertues of Temperance and Chastity, Justice and Honesty, Truth and Fidelity, Love and Good-will to all Mankind, may be the Stability of our Times, that God, even our own God, may bless us, and rejoyce over us to do us good.

*Amen.*

*A Prayer for the King.*

**A** Lmighty God, by whom Kings reign, and Princes decree Justice, we pray, that the Reign of thy Servant GEORGE our King and Governor, may be prosperous and happy; and to this End we beseech thee to give him Wisdom, as an Angel of God, that he may exercise the Authority he is invested with, as knowing whose Minister he is, and as remembering, that thou hast said; They that rule over Men must be just, ruling in the Fear of God; let his Government be a public Blessing to these Nations, and let Religion and Vertue flourish under the Influences of it; and, when thou seest fit to remove the Diadem from his Head, and to take off a fading and corruptible Crown, do thou give him one that is incorruptible, and that fadeth not away, reserved in Heaven for him. *Amen.*

*A Prayer for the Royal Family.*

**O** God, the Author and Giver of all Good, we pray that thy Grace and heavenly Benediction may descend upon their Royal Highnesses the Prince and Princess of WALES and their Issue, the Duke, the Princesses, and all the Royal Family; let Mercy and Goodness follow them all the Days of their Lives, and do thou guide them by thy Counsels here, and afterwards receive them to Glory. *Amen.*

*A Prayer for the Nobility.*

**M** O S T great and glorious God, who, by thy all-wise and over-ruling Providence, hast constituted different Orders and Degrees of Men in this Life, we offer up our Requests unto thee  
for

for our Nobility, and for all that are in high Stations, that they may be as much distinguished by personal Vertues, as by worldly Honours and Dignities, and may make it the great Concern and Business of their Lives, to recommend Religion and Vertue by their Example, and to promote it by their Influence, that when the Distinctions of this present Life are at End, they may be recompensed with Honour and Glory Everlasting. *Amen.*

*A Prayer for Judges and Magistrates.*

**O** Lord, who are righteous in all thy Ways, and holy in all thy Works, we beseech thee for the Judges and Magistrates of these Kingdoms, that they may exercise their Authority so, as to be a Terror to Evil-doers, and a Praise and an Encouragement to them that do Well; direct those who sit in Judgment, that they may not at any Time be misled, either by Prejudice or Passion, but may judge others, as knowing, that they themselves must shortly appear at thy Bar, and abide thy righteous Judgment. *Amen.*

*A Prayer for the Ministers of God's Word.*

**W**E bow our Knees unto thee, the God and Father of our Lord Jesus Christ, for those who are appointed to be Pastors and Teachers in thy Church, that it may please thee to endue them with all Wisdom and Spiritual Understanding, that they may approve themselves unto their great Lord and Master, as Workmen that need not to be ashamed, rightly dividing the Word of Truth; and grant that in all their Ministrations, they may behave themselves, not as having Dominion over the Faith of Christians, but as Helpers of their Joy; and that, by the Holiness of their Lives, and the Truth and Excellency of their Doctrines, they may both save themselves, and them that hear them. *Amen.*

*A Prayer for such as are in a State of Prosperity.*

**W**E beseech thee, O Lord, for all those whose Houses thou hast filled with good Things, that it may please thee to inspire them with kind and charitable Dispositions towards their fellow Creatures, that they may be ready and willing, out of their



their Abundance, to supply the Necessities of those, who are in Want; and grant that by a liberal Distribution of their temporal and corruptible Riches to the Poor and Needy, they may secure to themselves an eternal and Incorruptible Treasure in Heaven. *Amen.*

## *A Prayer for such as are in a State of Adversity.*

**O** God, the Father and Friend of Mankind, we present our Supplications unto thee for those who are in a State of Adversity, or under any Kind of Affliction, that it may please thee to give them Patience under all their Afflictions, and an happy Issue out of them: Plead thou the Cause of the Fatherless and Widow, and be a Refuge for them that are oppressed; support and strengthen those who are persecuted for Righteousness-sake; and grant that the Trial of their Faith, which is much more precious than that of Gold which perisheth, tho' it be tried with Fire, may be found unto Praise, and Honour, and Glory, at the

To be used  
when the  
Prayers of  
the Congre-  
gation are  
desired.

Appearing of Jesus Christ. Look down in Mercy upon those who lie upon Beds of Languishing, or that are exercised with strong Pains (*especially those, for whom our Prayers are desired*) who in the Morning say, Would God it were Evening; and in the Evening say, Would God it were Morning; sanctify all the Dispensations of thy Providence towards them, and in thy good Time restore them to Health and Ease again, that the Praises which wait for thee, may be offered up with joyful Lips: Be with those who are drawing nigh to the Gates of Death; and, when assaulted by their last Enemy, be thou, O Eternal God, their Refuge, and let thy everlasting Arms be underneath: Pity those who are under any Distress or Trouble of Mind, and in the Multitude of their Thoughts within them, let thy Comforts delight their Souls: Provide, O Lord, of thy Goodness for the Poor, and for those who are naked and destitute of daily Food; and be to all thy Creatures a present Help in every Time of Need. *Amen.*

## *A Concluding Prayer.*

**A**lmighty God, who hast given us Grace at this Time, with one Accord, to make our common Supplications unto thee, and hast assured us, by thy well-beloved Son, that  
what-

whatsoever we ask in his Name, we shall receive, fulfil, we beseech thee, the Desires and Petitions of thy Servants, which thou knowest to be most expedient for us; and let our Evening Sacrifice of Prayer and Praise be acceptable in thy Sight, O Lord, our Strength and our Redeemer; and do thou, O God, who hast made the Day for the Works of Light, and the Night for the Refreshment of our Infirmary, preserve us the remaining Part of this Day; grant us an Evening of Peace, and a Night free from Sin; and vouchsafe us everlasting Life by thy Christ, thro' whom, unto his God, and our God, his Father, and our Father, be Honour, and Glory, for ever and ever. *men.*

The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. *Amen.*

Widow, and be a Refuge for them that are oppressed; support and strengthen those who are persecuted for Righteousness sake; and grant that the Tail of their Tail, which is much more precious than that of Gold, which perishes, do not be used, with Fire, may be found unto Praise, and Honour, and Glory, at the Appearing of Jesus Christ. Look down in Mercy upon those who lie upon Beds of Languishing, or that are excruciated with strong Pains (especially those who are in the Morning, who in the Evening, who in the World God it were Evening; and in the Evening, who in the World God it were Morning; justify all the Difficulties of thy Providence towards them, and in thy good Time restore them to Health and Ease again, that the Father which wait for thee, may be offered up with joyful Lips: Be with those who are drawing nigh to the Gates of Death; and when standing by their last Enemy, be thou, O Eternal God, their Refuge, and for thy everlasting Arms be underneath: Praise those who are under any Trials or Trouble of Mind, and in the Absence of thy Thoughts within them, let thy Comforts delight their Souls: O Lord, of thy Goodness for the Poor, and for those who are naked and destitute of daily Food; and be to all thy Creatures a present Help in every Time of Need.

**Part**

**A** Integrity God, who hast given us Grace in this Place, with one Accord, to the Lord our common Father, and unto thee, and hast assured us by thy well-beloved Son, that



*Part of the XIX Psalm*

*A Hymn of Gratitude to GOD.*

**T**H E spacious Firmament on High,  
With all the blue Etherial Sky,  
And spangled Heavens, a shining Frame,  
Their great Original proclaim.

Th' unwearied Sun from Day to Day,  
Does his Creator's Pow'r display;  
And publishes to ev'ry Land  
The Work of an Almighty Hand.

Soon as the Ev'ning Shades prevail,  
The Moon takes up the wond'rous Tale;  
And nightly to the list'ning Earth  
Repeats the Story of her Birth.

Whil'st all the Stars, that round her burn,  
And all the Planets in their Turn  
Confirm the Tidings as they rowl,  
And spread the Truth from Pole to Pole.

What tho' in solemn Silence all  
Move round the dark Terrestrial Ball;  
What tho', nor real Voice, nor Sound,  
Amid'st their radiant Orbs be found.

## VI.

In Reason's Ear they all rejoice,  
And utter forth a glorious Voice;  
For ever singing as they dwell,  
The Hand that made us, is divine.

## A Hymn of Gratitude to God.

**W**HEN all thy Mercies, O my God,  
My rising Soul surveys,  
Transported with the View, I'm lost  
In Wonder, Love, and Praise.

## II.

O, how shall Words with equal Warmth  
The Gratitude declare,  
Which glows within my ravish'd Heart,  
But thou can'st read it there.

## III.

Ten thousand thousand precious Gifts,  
My daily Thanks employ;  
Nor is the least a cheerful Heart,  
Which tastes those Gifts with Joy.

## IV.

Thro' ev'ry Period of my Life,  
Thy Goodness I'll pursue:  
And after Death in distant Worlds,  
The glorious Theme renew.

When



V.

When Nature fails, and Day, and Night,  
Divide thy Works no more;  
My ever grateful Heart, O Lord,  
Thy Mercy shall adore:

VI.

Thro' all Eternity to thee,  
A joyful Song I'll raise:  
But, O! Eternity's too short  
To utter all thy Praise.

*A Hymn of Praise to God.*

I.

**T**HE glorious Armies of the Sky,  
To thee, O mighty King,  
Triumphant Anthems consecrate,  
And Alleluiahs sing.

II.

But still their most exalted Flights  
Fall vastly short of thee;  
How distant then must human Praise  
From thy Perfections be!

III.

Yet how, my God, shall I refrain,  
When to my ravish'd Sense  
Each Creature in their various Ways,  
Display thy Excellence.

## IV.

The active Lights that shine above  
 In their eternal Dance;  
 Reveal their skilful Maker's Praise  
 In silent Elegance.

## V.

Thy numerous Works exalt thee thus;  
 And shall I silent be?  
 No, rather let me cease to breathe,  
 Then cease from praising thee.

## A Hymn on the Eternity of God.

## I.

**T**HOU didst, eternal God, exist,  
 E'er Time began its Race,  
 Before the ample Elements  
 Fill'd up the Voids of Space.

## II.

Before the pond'rous Earthly Globe  
 In fluid Air was staid;  
 Before the Ocean's mighty Springs  
 Their liquid Stores displaid.

## III.

E'er thro' the Gloom of ancient Night  
 The Streaks of Light appear'd;  
 Before the high Celestial Arch,  
 Or starry Poles were rear'd.

Before



IV

Before the loud melodious Spheres  
Their tuneful Round begun;  
Before the shining Roads of Heav'n  
Were measur'd by the Sun.

V

E'er thro' the Empirean Courts  
One Alleluiah rung,  
Or to their Harps the Sons of Light  
Extatic Anthems sung.

VI

E'er Men ador'd, or Angels knew;  
Or prais'd thy wond'rous Name;  
Thy Bliss, O sacred Spring of Life  
And Glory, was the same.

VII

And when the Pillars of the World  
With sudden Ruin break;  
And all this vast and goodly Frame  
Sinks in the mighty Wreck.

VIII

For ever permanent and fix'd,  
From Agitation free;  
Unchang'd, in everlasting Years  
Shall thy Existence be.

## *The XXIII Psalm.*

**A**S the good Shepherd gently leads,  
His wand'ring Flocks to dewy Meads,  
Where peaceful Rivers, soft and slow,  
Amid'st the verdant Landscapes flow.

### **II.**

So God, the Guardian of my Soul,  
Does all my erring Steps controul:  
When lost in Sin's perplexing Maze,  
He leads me back to Vertue's Ways.

### **III.**

Tho' I should journey thro' the Plains,  
Where Death in all its Horror reigns;  
My steadfast Heart no Ill should fear;  
For thou, O Lord, art with me there.

### **IV.**

By thee with Peace and Plenty blest,  
My Life is one continued Feast:  
Thy ever-watchful Providence  
Is my Support, and my Defence.

### **V.**

O bounteous God, my future Days,  
Shall be devoted to thy Praise;  
And in thy House thy sacred Name,  
And wond'rous Grace shall be my Theme.



*The C Psalm.*

**T**O God most high, in Songs of Praise,  
Let all the Earth their Voices raise:  
With Joy approach the heavenly King;  
And in his sacred Presence sing!!!

**II.**  
Our Maker is the living Lord,  
The God above all Gods ador'd;  
We are his Flock, the Sheep he feeds  
In fertile Vales, and grassy Meads.

**III.**  
Let us in grateful Hymns proclaim  
Our Joys, and bless his holy Name:  
Enter his Gates on solemn Days,  
And fill his Courts with Songs of Praise.

**IV.**  
The Lord is good; by ev'ry Tongue  
Be his unbounded Mercies sung:  
His Truth shall spread to distant Climes,  
And lighten all succeeding Times.

*Part of the CIV Psalm.*

**D**O thou, my Soul, in sacred Lays,  
Attempt the great Creator's Praise:  
But, O, what Tongue can speak his Fame;  
What mortal Verse can reach the Theme.

Enthron'd amid't the radiant Spheres,  
He Glory-like a Garment wears,  
To form a Robe of Light divine;  
Ten thousand Suns around him shine.

III  
And in his sacred Presence sing  
With Joy approach the heavenly King  
Let all the Ranks of Powers  
In Song of praise his Glory sing

Before his Throne a glitt'ring Band  
Of Seraphims, and Angels stand,  
Etherial Spirits, who in Flight  
Outwing the active Rays of Light.

IV

III

To God all Nature owes its Birth;  
He form'd this pond'rous Globe of Earth;  
He rais'd the glorious Arch on High;  
And floor'd it with the azure Sky.

VI

In all our Maker's grand Designs,  
Omnipotence and Wisdom shines;  
His Works thro' all this wondrous Frame,  
Bear the great Impress of his Name.

VI

Rais'd on Devotion's lofty Wing,  
Do thou, my Soul, his Glories sing;  
And let his Praise employ thy Tongue,  
Till list'ning Worlds applaud the Song.

Part



**Part of the CXLVIII Psalm:**

**W**ITH Alleluiahs to the Lord,  
Let all the Heavens ring;  
And all the glorious Sons of Light  
Celestial Anthems sing.

*Michael and Gabriel, mighty Chiefs,*  
Begin the sacred Hymn;  
Thro' all your Files renew the Song,  
Ye Hosts of Seraphim

Thou Sun, ordain'd to rule the Day,  
Wide as thy radiant Flame;  
Revivits with its genial Ray,  
Thy Maker's Praise proclaim.

Thou Moon, and all the glorious Choir  
Of fixt and wand'ring Stars,  
To aid the solemn Service join,  
The Music of your Spheres.

Let Heav'n and Earth, and Skies and Seas,  
With all the mighty Throng,  
Of universal Nature join  
In one adoring Song.

To him, whose Name the unroof stretch  
Of mortal Praise transcends  
Whole Glories far above the Skies  
Of starry Worlds extend

From whom this scene of Nature springs  
Of all created Things  
Supreme Paternal Deity,  
The whole Creation bows to thee.

To thee the holy Angels cry  
With all the glorious Powers on High:  
Th' adoring Choirs of Cherubim  
Thy Throne with Alleluiahs Hymn.

Most holy, holy, holy, Lord,  
By all the heavenly Hosts adored.  
Heaven and Earth, and Air, and Sea,  
Are fill'd with thy Immanity.

The blest Apostles of thy Son,  
Cast down their Crowns before thy Throne  
And, with one Voice, ascribe to thee  
Glory, and Strength, and Majesty.

To him, whose Name the utmost Stretch  
Of mortal Praise transcends,  
Whose Glories far above the Skies,  
Or starry Worlds extends.

## Te Deum laudamus.

### Part I.

**P**ARENT of all created Things,  
From whom this Scene of Nature springs;  
Supreme Paternal Deity,  
The whole Creation bows to thee.

To thee the holy Angels cry,  
With all the glorious Pow'rs on High:  
Th' adoring Choirs of Cherubim,  
Thy Throne with Alleluiahs Hymn.

Most holy, holy, holy Lord,  
By all the heav'nly Hosts ador'd.  
Heaven and Earth, and Air, and Sea,  
Are fill'd with thy Immensity.

The bless'd Apostles of thy Son,  
Cast down their Crowns before thy Throne;  
And, with one Voice, ascribe to thee  
Glory, and Strength, and Majesty.



IV.

Th' extatic Prophets in thy Praise,  
Their most exalted Voices raise;  
The martyr'd Saints, a noble Race,  
Resound the Triumphs of thy Grace.

VI.

Do thou thy Church on Earth inspire,  
With true Devotion's sacred Fire;  
That thy great Name, most glorious Lord,  
May be in Heav'n and Earth ador'd.

*Part II.*

I.

**T**O Christ, our glorious King, belongs  
Immortal Praise, and endless Songs;  
Who, to advance our Race on High,  
Submitted to be born, and die.

II.

By conquering Death, victorious Lord,  
Thou hast lost Paradise restor'd;  
And now the heavenly Kingdom lies  
Unveil'd to the Believers Eyes.

III.

Thou art at God's Right-hand enthron'd,  
And with thy Father's Glory crown'd;  
From thence in awful Pomp shalt come,  
At the tremendous Day of Doom,

## IV.

Vouchsafe us then, Great Judge, to stand  
 Among the Just at thy Right-hand;  
 Thou hast redeem'd us with thy Blood;  
 O make us Kings, and Priests to God.

## V.

Shield us with thy protecting Grace,  
 And crown our future Days with Peace;  
 Then shall our Tongues thy Praise proclaim,  
 And spread the Glories of thy Name.

## II.

Keep us this Day unstain'd with Sin,  
 At Night let all be calm within:  
 On us with Beams of Mercy shine;  
 For we by solemn Vows are thine.

## F I N I S.

